

THE RADICAL.

DECEMBER, 1866.

A YEAR AFTER THE MASSACRE OF JAMAICA.*

I WAS reading lately a fine description, by Mr. Ruskin, of Turner's painting, "The Slave Ship," which was the chief Academy picture of 1840, and of which the eminent critic says, that if reduced to rest Turner's immortality upon any single work, he would choose that. A slaver in a storm is throwing her slaves overboard. The near sea is encumbered with corpses. "Purple and blue," writes Ruskin, "the lurid shadows of the hollow breakers are cast upon the mist of the night, which gathers cold and low, advancing like the shadow of death upon the guilty ship, as it labors amid the lightning of the sea, its thin masts written upon the sky in lines of blood, girded with condemnation in that fearful hue which signs the sky with horror, and tinges its flaming flood with the sunlight, and, cast far along the desolate heave of the sepulchral waves, incarnadines the multitudinous sea."

I could not help, reading this, feeling as if that guilty ship was the true symbol of the particular race to which you and I belong — that Anglo-Saxon race, whose power has encircled the world, indeed, but not without signing its steps on land and sea with blood. With what corpses has not that race encumbered the waves in its voyage for wealth, throwing men overboard, saving in their place sugar hogsheads and bags of coffee! Of all nations whose characteristics have been summed up into proverbial generalization, only the two great branches of the Anglo-Saxon race, — America and England, — have been stamped with the charge of preferring gain and trade to all other considerations. The Italians are called romantic; scratch a

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Russian and you find a Tartar, it is said ; the French are light-hearted ; the Germans are enthusiastic and dreamers ; but of Americans it is said that their god is the Almighty Dollar, and of England that it is a nation of shop-keepers. That these generalizations are not entirely true I am well assured ; but really generous men are not labelled as misers, nor is any proverbial description of a people likely to be made, certainly not to continue, unless it has been to some extent historically earned by that people. America, for example, has the Christian creed. Of those poor Africans within her borders she believes that each has an immortal soul—a soul for which Christ died—a soul imbreathed by the Father of Spirits. Yet is it not notorious that for a half a century, and more, these immortal beings have been counted of less value in that country than cotton, and that by far the greater part of the material wealth of that nation consists of those human hearts, transmuted and coined into dollars? And herein has not America proved herself a veritable child of England—of England, who imported for her those slaves which she was only too glad to have and to keep, and for whom only a vast immigration of German lovers of liberty ever brought any day-break of freedom? We will not forget, nay, we joyfully recognize, that the Anglo-Saxon race has a conscience also. All along the dreary desert of our history, strewn with the bleaching bones of the lowly human races we have crushed on the march for wealth, there may be seen the white columns which mark the spots where Anglo-Saxon hearts rose and grappled with Anglo-Saxon wrongs—with the Slave Trade and with Slavery. But such white moments have never more than temporarily checked the cruel habit of our race. Tremblingly pious, whilst the mountain smokes and thunders, restored quiet always sees the golden calf set up again, and a human victim on the altar before it. Would to heaven we could look on this indictment as justly lying only against some past generations. It is now some sixty years since America and England, by an almost simultaneous act, abolished the slave-trade. Yet it was soon shown that the African traffic had only been superseded in American States and in English colonies by a system of enforced slave-breeding, and an imposition of heavier burthens, compared with which the slave traffic with Africa was merciful. This also became insufferable, and the conscience of England shot its power under the seas, and opened a chasm for the monster in the West Indies. But the human heart is one thing the world over. The great earthquake that destroyed Lisbon, in Spain, toppled down also one hundred chimneys in Boston, New England ; and that moral agitation which engulfed West Indian slavery twenty-eight years ago,

raised up an army for liberty in America, and signaled on her walls the doom which has at last been so fearfully accomplished.

But oppression never dies ; that old serpent stretches around the circuit of the earth, with its tail in its mouth, without end ; through an infinite number of skins it glides, preserving ever the gold upon its back, the poisonous fang, the double tongue, the eye of fascination. It is the symbol and expression of the undying selfishness of mankind, pursuing its object through a myriad transformations. How is it in America? A quadrillion of gold and silver links that bound us to slavery were in four great years broken ; a half million stabs pierced the same number of human hearts to reach the monster's vitals ; yet, looking up from this desolation, the first that we see through our tears, is that same genius of Oppression raising the dollar-spangled banner, and calling upon Trade to restore its fortunes by again converting the hearts and brains of black men into cotton and sugar. Or, to recall once more that painting of Turner, we have seen Trade making a desperate effort to quicken its voyage to wealth by flinging Humanity overboard. But if we cannot yet claim immunity from that taunt about the Almighty Dollar, can England any more claim it from that which Napoleon hurled at her, but which could have adhered only by the truth that was in it? Has she not been regarding the race of men confided to her to be justly governed — that is, so governed that they may be civilized and cultivated — has she not been mainly regarding these from the shop-keeping point of view? When the slavery question arose before this nation in the last generation, it at once shovelled the black man into one scale, and successively sugar, coffee and rum into the other. In all the debates of that era there is a dreary recurrence, sugar, sugar, coffee, coffee. It would appear as if the average Englishman had an impression that coffee *was* coffee, done up in a human-like way. On that line the Reformers fought their good fight. They remembered that in 1791 the tide, as was thought by some, had been turned against the slave-traffic by three hundred thousand people in England pledging themselves not to eat and wear any island produce so long as that traffic lasted ; and they now set themselves to prove to the trading public that its sugar and coffee would come more plentifully from free workmen than from slaves ; and that each naked, homeless negro would be converted by Freedom into a purchaser of calicoes and house-furniture.

There is in some of our American rivers a fish which can be caught merely by the hand, if the hand be skilfully placed underneath the spawn of that fish, to protect which is its strongest instinct. To

secure the average American or Englishman, put your hand about his customers. "The customer is the immediate jewel of our soul." Let me not be misunderstood. The men who conducted the emancipation movement, were animated by the highest considerations. They were men who loathed the sugar that tasted of blood, even whilst they talked like the retained advocates of sugar. But they appealed mainly to the shop-instinct; horses must be led by hay, the Anglo-Saxon by gain. So they thought and acted; but I am not sure that they were wise. A slower and later victory on a higher battleplain might have been better in the end. Had they boldly confronted the shop-keeper, and said, "We cannot, at least in your day, promise you more sugar from emancipation, but we do promise you more man; your hogshead may not be so full, but then a man will not then, as now, be nailed up, body and soul, in your hogshead; the fine mansions, and even warehouses of the planters may crumble, but a million souls, dwarfed by their evil spell, and imprisoned beneath their palaces, will emerge clothed and in their right mind." Had they appealed thus, I believe they would have found that the shop-keeper is not, after all, the innermost Englishman; and though they might have waited for their victory, their successors might have escaped the reaction which at once set in when the figures of sugar and rum began to shrink, and which reached its climax in the dreadful outbreak and massacre of last year. The history of that reaction is one of the saddest and yet most instructive pages of modern history. From the first there was a fatal admission made to the shop-keeping view of the negro man — namely, that his chief end was to raise sugar and coffee. Then it was conceded that justice to him implied in some way injustice to his master. Enough, it was quietly assumed, was done for the negro when he was declared free, though naked, penniless, and without a foot of the soil on which he stood. The negro alone had by his labor recovered those islands from wildness, yet all those years of toil and sorrow were to count to him for nothing. The planter must be soothed and petted. Twenty millions must be paid to the negro's owner; as if there were any rightful owner of a man except the man himself! Those £20,000,000 never went to the real negro-owners of the West Indies.

In the year 1837, two gentlemen, Messrs. Thome and Kimball, whose veracity and competency as observers were unquestionable, were sent out from New England as commissioners to watch the events which were then occurring in the West Indies. They went in time to see that the apprentice system, which Lord Brougham had imported into the Act of Emancipation, had become a system of

Slavery without the only mitigating features of Slavery — the master's interest in protecting a man who is his property. They heard from living witnesses the story of the silent tears and joy with which the entire black population, falling on their knees, greeted that first of August, '34, the noblest day that ever shone on the Antilles or on England; and now found them honestly working, though they knew what the English Parliament had recognized, that the planters had shamefully broken their contracts, and made emancipation a sham. What followed this we know. The negro did not take, when he at length became legally free, the shop-keeping view of his little universe. He had not such associations with sugar and coffee as to regard their acquirement as the chief end of existence. Generations of remorseless, uncompensated toil had trained him to think of heaven as a place of rest. He began to yearn for a home, however poor, of his own; and to object to having his wife and daughter work in the fields. Here, then, was England's grand opportunity. She should have sunk the shop, and set herself to break the inward fetters, which the chains of slavery also imply. For when the human body is made into a drudge, the intellect is "rusted with a vile repose," and is enthralled by superstition and ignorance. The long accumulating debt of England to that race, the fruits of whose unrequited toil her people had so long enjoyed, should have been now repaid by systematic education and the creation of homes; so that when the shop-keepers asked, "Where are our sugar and our rum?" it should have been replied, "They have gone off into brains. Lo, this crop of ideas!" Instead of this the handful of planters, vindictive on account of the loss of their slaves, proved before Parliament to be incompetent to keep any contract with a negro, were given the whole power of Great Britain to bolster up their unnatural preponderance in the island. They at once set themselves to contrive some way by which the labor necessary to support them as a caste, and to keep them in wealthy idleness, could be enforced. They combined to keep the negro from owning an acre of land; for that meant the negro would have a home; and a home meant, in that fruitful land, freedom from absolute want, and the withdrawal of women from field-labors. The negro was of course forced to settle somewhere; but no sooner did he so fix his cabin than the white owner of the spot laid on him a rent-charge tenfold the actual value of the ground. To remove did not help the matter; it was from one usurer to another. To pay this rent the negro and his wife and daughter must continue drudges. Then the rate of wages was fixed so low — from sixpence to one shilling — and in a few cases one

shilling and sixpence — that the rent could almost never be paid. The negro was thus chained with a new chain — inevitable and perpetual debt. This state of things was to slavery what the serpent's egg is to the serpent. Sir Lionel Smith had been sent out at the time of the agitation for emancipation, in the interest of the planters ; but he recoiled at the new chains he saw them forging, whilst the old ones were breaking, and was recalled at the request of the planters. His successor, however, confessed, in 1843, the scheme of the planters in these words : " It is evident that rent is now regulated on the plantations solely with a view to the exaction of labor." On Jamaica, especially, injustice was elaborated into a system of government. A white man might steal a horse where a black man must not look over a hedge. Every effort on the part of the negro population to gain a share in the government and redress these wrongs through the formulas of law, were rendered abortive by officials, who, whatever they were when they started, were sure to be assimilated by the planters when they arrived there.

So at last the negroes relapsed into despair, sullenness, and a determination to work as little as possible on the plantations. This is what the negro's enemies call his inherent idleness. But how is it that every report laid before Parliament just after emancipation, during the first year of apprenticeship, announce an extraordinary industry on the part of the blacks. The amount of sugar exportation for the year after emancipation, was 137,000 hogsheads, the largest known in the history of the island. He then believed that each hour of toil was helping to bring him a home. Of that crop the planters, contrary to their contract, took three-fourths of the advantage. The negro's incentive to labor was diminished one half by that, and the next year he produced only 61,000 hogsheads. That which has been denounced as the result of the negro's idleness, has really been due to a long strike of the negro laborer ; a strike, too, for a home, and for independence from virtual serfdom. Nature is there his Trades' Union, and drops her fruits into his hand to save him from yielding in a contest, where to yield, means to hatch the viper's egg, and to conquer means to crush it. There followed then twenty-five dreary years of this bitter contest. Vainly did the negro cry for help to those who liberated, and to the Queen : a strong official wall had been built between them and the Queen, and a large interest common to the two islands, was not likely to want able pens to impede and mystify the English people.

In New England the oppression in Jamaica had become for years familiarly known on unimpeachable testimony. It was on good evi-

The Massacre at Jamaica.

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dence that Emerson said in 1844, in his address on West Indian Emancipation, that the planter "is the spoiled child of his unnatural habits, and has contracted in his indolent and luxurious climate, the need of excitement, by irritating and tormenting his slave, beside the covetousness, a bitterer element, the love of power, the voluptuousness of holding a human being in his absolute control." To recover, if possible, this personal power over the negro, was an object more passionately sought by the planter, than even the cultivation of his estate; and one is forced to suspect that during the long struggle between the negro for a home and the planter to keep him from having one, the tactics of the latter, so far as Jamaica is concerned, were calculated to sting the black man into some acts which would help them to obtain from England an accession of power over him. This would seem to justify the delight with which the officers in Jamaica entered upon their bloody work a year ago, of killing blacks "like fun," the boys, as they said, "liking the sport." The success was perhaps a little more complete than they desired; but it was enough to give the Governor an opportunity to anticipate the realization of the planter's ideal, and, by deliberately hanging the political representative of the negroes, to give the world a study of the new government.

There are some bearings of the significant events that occurred a year ago in Jamaica, concerning which I, as an American, shall be silent. There are others on which, as a Southerner and a friend of the negro, it is my duty to speak. I do not feel any indignation against those great men whose names appear among those who justify the course of the Governor of Jamaica. Some of them I know to be kind and sincere; and indeed I think a man might be picked out of the Ex-Governor's Committee, to whose honor it would be safe to entrust the government of Jamaica. I believe they have been sadly misled by the persistent misrepresentations to which the negroes have, in certain interests, been subjected, and that they think of him as something approaching a gorilla. The late Governor knew well that no man in England would justify such indiscriminate shooting and hanging of any people he was acquainted with, and so, as soon as he landed in England, he particularly pleaded the exceptional "character of the negro," in justification of his course. Now it has been my lot to have been born and reared among the negro slaves of a region where they and their circumstances resemble very nearly those of Jamaica. And when I read the statements concerning the negro, which are put forth by African travellers, and by those who have observed him from the piazza of planters, I am constrained to

recall the answer of an old Indian chief when asked whether he had known anything of a certain colonel who had been captured in an Indian war. "I ate a piece of him," responded the chief, drily. So far as a man can know another by eating a bit of him, the English adventurer comprehends the negro, certainly; but even he seems to set very differently on different stomachs. Having read a great many anti-negro books in my life, I find that their average representation of his character is as follows: He is indolent, he is ferocious; he is forever plotting to take possession of the land, and he cares for nothing but to sleep in the sun; he is utterly servile, and inherently rebellious; he is a tiger; he is a hound; he has never accomplished anything, and he is the only man who can possibly work on two millions of square miles in the Western Hemisphere! Here, gentlemen, are atrocities adapted to all tastes. Is your pet horror idleness? the negro will not accept a shilling unless you put it in his pocket for him. Are you a Quaker? the negro cares only for fine dress. Are you prudish? the negro goes naked. Such are some of the astonishing results of modern Plantation Anthropology.

My own experience with the negroes leads me to believe that they are the enslaved race, because of their patient disposition, their comparative indifference to the yellow god of the Anglo-Saxon, and their credulity. This it is that has made them almost the only colored race that has accepted the peaceful, patient doctrines of Christianity. It is this that makes Africa the least dangerous field of exploration of all barbarous countries. It was this that enabled the planter to leave his family unprotected, and to be sure that the negro cook would not avenge her lost husband or child, by poisoning his food. It is this that enables the adventurer in Africa, or the planter's guest in America and the Antilles, to reach home safely, and give his essays to the world on the deadly depravity of the negro. It is this that has made it the average record of collisions between them and the whites that about three blacks perish to one white.

Nor is he an idler, more than others to whom the lowest work, and the most inadequate incentives to it are given. Educated free labor selects its tasks, and may find an interest in them, apart from the ends secured; but let the fine mechanic be forced to shoe horses, and he surely will not do more of it than he must. To my mind it is one sign of improbability in the negro, that he does not love the lowest work assigned him, much of which, were plantations civilized, would be assigned to machinery. But still, in the many years in which I mingled with negroes as a Virginian negro-owner's son, I never knew or heard of the laziness of a negro to whom a cabin for

himself and his family was promised. Freedom for himself or his child were very common incentives to negro labor in the region in which I lived, and they were never-failing. My father practised thus, and I know its results. Moreover, of his hundred slaves liberated during the war, nearly one half — some of whom were indolent, and all ignorant — were by me taken into the centre of a free state, and there told that they must shift for themselves, absolutely. Several years have passed since then, and during them, every one of those negroes has secured a good name for industry; every child has been instructed in school; each family among them has a home: and so far from having received any aid from others for this, they have offered to repay the trifle paid to take them into the North West.

I have no doubt whatever that the negroes of Jamaica will work well when they are given the proper incentives to work. If there ever was a time when they were such animals, that a day's ration was the just wages for a day's work, let us thank Heaven that it has long past, and that higher hungers and thirsts have been opened within them. This view is, you observe, antagonistic to that which regards the negro as a brutal, brainless savage. But you will observe, also, that as one or the other of these views prevails, the negro will be contrariously dealt with in the future as in the past. The massacre in Jamaica, a year ago, is an implication that treatment intolerable as towards the lowest whites, is normal and right as against blacks. If Gordon was justly hanged, then the gorilla theory of the negro is that which should be organized into the government of him everywhere, and Mr. Eyre is the wisest and most upright man to be returned as Governor of Jamaica. The immunity of Mr. Eyre to-day brands an entire race of men; and my belief is, that he should be prosecuted; not in any spirit of vengeance, but as the practical representative of a principle of negro government, which has been prolific of suffering for one, and co-extensive corruption for the other race, and whose logical result would be a return to slavery and the slave trade. Surely there is a more excellent way. It is a shame that the Anglo-Saxon who has learned the art of making melons out of gourds, and roses out of wild briars, should yet be the great enslaver and brutalizer of men. I do not know more shameful facts in history, than the Southern laws in America against negro education, which not even the war has obliterated, and that late declaration of Sir George Gray, that from the time of emancipation until now, the statute book of Jamaica is a complete blank as far as concerns any provision for the welfare and elevation of the negro. So have we had the giant's strength, and so have we used it like a giant. But I trust that we are of late learn-

ing more of that great lesson which Carlyle brought us from Germany, that the first reverence is for that which is above us, the second, for that which is beneath us, and that the time is coming when sugar and dollars will not be weighed against men, however lowly.

MONCURE D. CONWAY.

MY LORD AND MY GOD :

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TRUE DIVINE IN THE CONSTITUTION OF CHRISTIANITY.

THE authority of faith in God ought to be supreme in the thinking and believing mind. There can be no question that reason, in that form in which it is the inner light of faith, is the purest beam of revelation which can enter the mind. Natural reason must assist spiritual conception, and must aid in the logical development of first principles of truth, but the spiritual light which attends a living faith is the form in which the eternal reason visits the mind of man. The grand error of our method in theology is that we confide in natural reason, which can only compare appearances and opinions, and does not light us on the road to God with the light of revelation itself. We accept the voice of natural reason in regard to the facts of man and the manifestation of God in history, unconsciously that it is only the judgment of the natural man on which we are building. Accredited Christianity rests its dogmas on natural reason. It appeals to the judgment and the passions of the natural man. It thinks to hold the mind to the truth by saying, "You are *safer* to believe in Jesus Christ." It invokes fear and prejudice against convictions forced upon the mind by the spirit and providence of God. It rests its case upon unspiritual evidence, upon signs and wonders, and historical probabilities.

The failure of our schools of divinity is that they are not schools of pure faith. In New Haven, a few months since, Prof. Porter, who teaches theology there at present,* insisted upon his conviction, upon mere natural observation, that men do here reach a pass of moral evil from which they cannot be rescued, as sufficient reason for denying universal redemption. Our most eminent, and most truly eminent

* The position is now (Oct. 1866) filled by Rev. L. Bacon, D.D.

exponent of "reason in religion,"* though familiar with the solar beam of revelation, and chief among us all in the study of inspiration, can yet stand, in part, for adherence of a certain sort to accredited Christianity, on the ground of mere natural reason. He agrees with Prof. Porter that we can see no remedy for the worst cases of moral evil. He declares that his heart is with the Universalists, but not his reason. He considers philosophic Universalism no more than a brave hope, forgetting that the brave hope of the believing heart is the heroic element of faith. These are instances of the appeal of accredited Christianity to natural reason. The free exercise of spiritual reason is rendered almost impossible. The school of prophecy is unknown. The consent of centuries only shows that faith has been effectually suppressed. Where is the theologian, or the apostle even, who has submitted reason to the rule and discipline of inspiration, and consecrated himself to the study of pure spiritual conceptions? What master has resolved the question of spiritual experience, so as to be able to define and to realize inspiration and revelation? Pious emotion is commonly regarded as a manifestation of spiritual life, though it may attend the merest judgments of natural reason, and does in fact attend the most erroneous conclusions of mere opinion. Ecstasy and the trance entered largely into the experience which Paul deemed spiritual. The great apostle had no rule of discrimination between mere conceits of the Jew mind and the most profound suggestions of inspiration.

The most competent of our masters assures us that "reason in its own original capacity and function has no knowledge of spiritual truth," and that "faith in its own nature and proper function chooses nothing and refuses nothing," embraces only and does not discriminate, but befriends itself with every enormity of the human mind, finding nothing too absurd for it, nothing too hateful and too cruel. He tells us that faith, for want of discrimination, has degenerated and turned to superstition in all historical dispensations of religion. He declares reason the corrective of faith, and faith the nourishment of reason.† It would not be difficult to torture these dicta, yet they nearly state the superficial facts of reason and faith in the "natural man." But what of the "spiritual man"? Is reason in its highest exercise without knowledge of spiritual truth? Does faith in its true capacity and genuine function choose nothing and refuse nothing? If reason cannot see and faith does not discriminate, belief is a leap

* Rev. F. H. Hedge, D.D., author of "Reason in Religion."

† "Reason in Religion."

in the dark, and we have but one chance of truth and heaven — that the Holy Ghost will snatch us as brands from the burning. Is the method of High Calvinism the last word of "reason in religion"? Undoubtedly blind feeling, rising to energetic resolution, is a characteristic element of faith. It is quite true that the impulses of earnest faith do not wait for perfect discernment. And in the undisciplined natural man faith does not discriminate. It may be said that faith has never yet learned to discriminate. It has been, and continues to be, the method of authority, to appeal to the impulses of the heart, including passions of the "natural man," and to insist on faith without discernment and without discrimination. No man with whom authority, as it is employed by accredited Christianity, is held in the smallest respect, is entitled to say what are the *limits* of religious thought. It is not what has been the case, under the dictation of authority and its base appeal to the natural man, but what may be the case under the truest discipline of reason and the freest exercise of faith, which will determine the extent of our capacity to hold communion with the mind of God. It is no school of prophecy over whose door one writes, "The Bible or the Mathematics." It is only for the natural man that this alternative exists, and for him only where natural reason is in bondage to authority. In a state of spiritual emancipation and high spiritual discipline, the rule of authority and the rule of natural reason, the Bible and the Mathematics, are alike subordinated to the rule of faith.

Faith includes of necessity some idea. The idea may not be clear, but it is always present. And in proportion as faith is the sound exercise of a disciplined mind, the idea is clearly discerned and strictly discriminated. In faith of a high order there is of necessity a high degree of spiritual discernment and discrimination. But this inner light of faith is not the common light of natural reason. It does not disclose the actual, but only the ideal. The reason of faith is the reason of the ideal. This is spiritual reason. The function of this, the true method of faith, is that which we need to know. The fact of spiritual light in the soul, as we become habituated to earnest faith, has been sufficiently demonstrated in human experience. The inner light has had its witnesses and apostles. But this fact is only a foundation. In receiving it as a finality, the method of spiritual discernment has been seriously mistaken and degraded. The appeal to spiritual light in justification of mere opinions, impressions, imaginations, as though it were the function of spiritual reason to anticipate experience and legitimate on the moment the notions of the natural man, has ever been in high disregard of the laws of sound

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faith. It is a first principle of spiritual experience that the capacity for conceptions of the ideal, the clear eye of discerning and discriminating faith, is either the rich inheritance of rare genius, or the fruit of patient and faithful culture. The great believers have stood all day long in the seven-times-heated furnace. They have waited on providence and inspiration with strong crying of heart, with patient study and patient obedience. The true vision does not alight all at once on the head of its beloved. It does not meet a man on the road to Damascus, and with one slap of light convert a cut-throat into an apostle.* The validity of faith is in the authority of the ideal. This

* I may call a moment's attention, in this connection, to an attempt made by Rev. E. H. Sears, in an Address before the Alumni of the Cambridge Theological School last year, to degrade direct faith in God as mere barren "naturalism." He declares that "the highest Theism is the most enormous Egoism; man lifting himself into the infinite, as Baur says; or again, the soul swelling to the 'circle of the universe,'—as Emerson says,—probably the greatest swell that human nature ever accomplished; the limit, certainly, where swelling can no further go." (*The Monthly Religious Magazine*, Sept. 1865, p. 139). Mr. Sears adopts the method of the scoffer. The doctrine of working out one's own salvation with faith in the indwelling presence of very God, is undoubtedly a fair mark for the unscrupulous and vulgar wit of the extract I have made. That sublime aspiration of an Epistle of the New Testament, to be strengthened with might by the spirit of the Father in the inner man, and to be filled with all the fullness of God, can be made ridiculous, however stated, by putting upon it an interpretation such as Mr. Sears puts upon the words of Baur and Emerson (what Emerson says is this—"The soul knows no persons. It invites every man to *expand* to the full circle of the universe.") Spiritual aspiration and expansion, tending to "union with God," may be designated as "a swell" by any one who prefers that level of conception and utterance.

The quality of Mr. Sears' thought is matched by the quality of his scholarship. I will adduce a single instance in which his thinking and his learning meet. Take the following passage:

"There was a man who started from Jerusalem towards Damascus, on a mission of persecution and murder, proud, cruel, and vindictive; he came from Damascus with a heart yearning towards all mankind, with the humility of a child, and with affections as tender as a woman's love. He went towards Damascus with an intellect narrowed down to a rapier's point, and harder than its steel; he came from Damascus with an intellect broadened and fused with divine fire, and with a logic so invincible, and with its links so warm with the Holy Ghost, that it moulded the thought of the world for eighteen centuries. What changed him? *Epileptic fits*, says Mr. Strauss. He was liable to swoons, and seeing spectres, which he called his thorn in the flesh."

The conception, in this statement, of moral and mental change, is at the level of sheer materialism. The rendering of facts, however, demands

authority shines with clearness and power into a mind full of serious and sober faith. It is not to be confounded with the false lights of

special notice. Paul himself declares that he had been "touching the righteousness that is in the law; blameless," and that it was ignorantly, in his pious zeal, that he had persecuted the church. "Persecution and murder," says Mr. Sears. This murderer was converted, on the road to Damascus, into an apostle, by "the light so great" of "the supernatural world" — "that it dimmed the Syrian noon, and struck Saul of Tarsus stone blind for three days, and the Tübingen critics stone blind for a whole lifetime." Materialism again. Material light and physical effect, producing apostleship in Paul and the merest "naturalism" in the Tübingen critics! The wit of the thrust at Tübingen is a little crazy. How did a bolt of light out of the Syrian sky manage to smite apostleship into Paul and ignorant unbelief into Baur? And this light, with which "came the angelophanies and the glorified Christ," competing in physical quality with the Syrian noon and producing a purely physical effect, how did it change Paul from a murderer to an apostle?

Strauss declares the conversion of Paul "an *inward* experience which Paul erroneously attributed to an external cause." He reminds us that Paul himself "designates his conversion as the revelation in him of the Son of God, thus making the principal fact an inward experience." He couples with this Paul's vision of Christ. He says, "We cannot doubt that he believed that he had really seen the transfigured Christ, and that he gave to this appearance the character of an external manifestation." He adds that "Paul alleges nothing which obliges us to share his view, or hinders us from considering the appearance an inward fact and a purely psychological phenomenon." He sets forth that "the apostle himself tells us that he was subject to certain peculiar and ecstatic states of mind." What the apostle says of the weakness of his body, especially of his thorn in the flesh, he considers indicative of a "nervous temperament." When Paul assigns for the journey to Jerusalem, to have an understanding with the older apostles, "the quite rational motive of rescuing from extreme peril the fruit of his apostolic labors," yet "ascribes to a revelation the first suggestion of the journey," Dr. Strauss sees: "as Baur observes, how these so-called supernatural revelations were born and developed in the depths of his soul." He says of this particular instance, when Paul was agitated and anxious about his apostolic work, "We can comprehend the agitation, the anxiety, which beset him. And when we consider the mental constitution of the apostle, we are not surprised to see spring from this state in which he was, a revelation — a dream, an ecstasy, a vision, even a command of Christ, given under almost any form." Strauss proceeds to sketch the state of Paul's mind previous to his conversion, with a view to making clear that "the conversion of Paul to Christianity was a most natural event." He pictures the zealot and the Pharisee confronted by the serenity and faith in resurrection of the Christians. He sees Saul of Tarsus forced to

sentiment, ecstasy, the dream and the trance. It is a vision which wins upon the mind more slowly than the convictions of natural

ask why he should not share this triumphant faith in the resurrection of the reputed Messiah. He wanted peace of mind, and he was almost bound, as a Pharisee, to have faith in resurrection. The result of this profound mental conflict was accelerated by an ecstasy, in which Paul sees Christ himself, and hears the rebuking voice of Christ.

This representation lays the chief stress upon mental experience. It brings in also that peculiar form of physical experience, mingled with mental, to which the ecstatic trance belongs. It explicitly ascribes the conversion of the zealot and the Pharisee to the natural action of his mind, and refers to the same origin Paul's revelations, pointing out at the same time that this action of the mind was attended by ecstasy, and that "Paul *erroneously* attributed" the mental experience to the physical. The case thus between Dr. Strauss and Mr. Sears is this: Dr. Strauss ascribes the conversion of Paul to the spiritual action of facts and truth upon his mind. Mr. Sears ascribes it to the physical action of blinding light upon his eyes. It is the latter who makes the change magical. The former makes it spiritual, charging that even Paul himself was in error in thinking that his experience was not "an inward fact," merely attended by physical accidents.

It is well known that even Paul did not connect his mental experience (of revelation) with his thorn in the flesh. He looked upon the latter as a permitted offset to his revelations. Dr. Strauss suggests that what Paul says of the angel of Satan which buffeted him, coupled with the fact that he speaks elsewhere of the weakness of his body and of his mean appearance, "may suggest convulsions, perhaps of an epileptic character." This suggestion, if we remember that "epileptic convulsions were commonly supposed to be due, in a very special manner, to the influence of evil spirits," admirably explains how "the great apostle" was humbled in his own and in the public eye by an experience which passed for an assault of Satan, and against which he was never secure. But the suggestion stands or falls by itself. It is made to explain Paul's thorn in the flesh, not to explain his conversion.

These facts I called attention to in the *Christian Register*, quoting in full the recital of Strauss. An ignorant critic in the *New York Observer* took up the matter — upon the perusal of my article — under the heading, "Did Paul have Fits?" and proceeded to defend Mr. Sears' assertion in regard to Strauss' view of Paul's conversion. This writer declares that "it was a mild way of putting it, to say that Strauss attributes his [Paul's] wonderful experience to *epileptic fits*!" This defence Mr. Sears reprints in his "Magazine," with a note over his own initial, in which he says: "In our allusion to Strauss, we were perfectly aware that we were putting it 'mild.' There he seems content to rest the defence of his statement that "*Mr. Strauss says epileptic fits changed him.*" The question of veracious schol-

reason. It becomes a vision of undoubted authority when it has been scanned, discerned and discriminated. The soberest attention, the most careful examination, the most serious judgment, are rewarded with the clearest light. It is necessary to cultivate mental soundness and spiritual health with the utmost diligence. The yoke of traditional opinion must be broken. The bondage of authority is fatal. The passions of the natural man should be trampled under foot. Better be willing to be damned than indulge a pious self-love. Let the mind concentrate on its best tendencies, and struggle towards its highest ideals. It is only by such wise and earnest endeavor after a life of faith that a genuine and profound spiritual experience is possible.

And there is a logic of the ideal, an order of spiritual conception. A wise faith ascends by spiritual selection to the choice of a supreme ideal, and determines the rank of all other ideals by their relation to this lord and master of the soul. The ideals of mere sentiment and tradition are tested and rejected. It is by this logic of spirituals that supreme authority is assigned to faith in God. The believing mind consecrates itself to the adoring contemplation of that ideal by which Deity touches the heart of man. To perfect and to realize the conception of God is its first and great task. Everything is postponed to this. Whatever good and true comes out in this conception, is dwelt on and accepted. If opinion is too straight, and authority attempts constraint, opinion is stripped off and authority rejected. The false persuasion of knowledge, under which we cling, in all sin-

arship is doubtless settled by the endorsement of the *New York Observer*!

The question of true or false supernaturalism can hardly fail of settlement when the issue is distinctly made between a theory which ascribes Paul's conversion to a physical miracle, a burst of blinding light, and an audible voice, and one which ascribes it to the action of holy providence and spirit upon the mind and heart of Paul. The natural manifestation of the supernatural seems to be of no account with Mr. Sears. The visitation of grace and truth, whereby the inward man is rooted and grounded in the divine life, and is filled with all the fullness of God, does not amount to much in his view when there is question of making an apostle. To give Christianity to the world by the Holy Ghost without any "blazon," with only the communion of "the groping consciousness" with the mind of God, seems to him a mean business. No doubt there are advantages in "blazon," in that of brilliant rhetoric, for instance; but it may be questioned whether the Holy Ghost has perceived these advantages. The noise and flash which are in the world do not seem to belong to the coming of the Spirit.

cerity, to consecrated errors, is by nothing so surely detected as by this logic of spiritual reason. The baneful orthodoxy of common opinion, by which the judgment has been deceived and the sentiments enthralled, is exposed in the high court of faith. The negations of this tribunal are positive. The mind rejects opinions against which no doubt has ever arisen, because it appears that they are not consistent with the supreme article of faith. And with what authority does it reject! with what advantage does it strip of what were but now robes of light! The candle is extinguished by the resplendent sun. There is no sadness of expiring faith when the many-branched candlestick is removed out of its place, because the sun is arisen in its strength.

It may be said with confidence — and in saying it the method of all our study of divinity is discredited — that no man is competent to judge or to instruct in religion, who has not given himself, during a good period of education, to the devout elaboration, in the light of the ideal, and with the side-lights of judicious study, of the supreme conception of God. The failure of our divines, whose spiritual rule is the Bible, or the life and teaching of Jesus, or the creed of their sect, or a body of accidental opinions, is unnoticed, because accredited Christianity has made it a species of infidelity to be altogether swallowed up in faith in God. One may sell his spiritual liberty for the beggarly elements of text and commentary, and lose his spiritual sanity in the adoration of a messianic ideal; but let one be caught up by a sober conviction, a clear and conscientious faith, into the heavenly consciousness of God, and he becomes, in so-called Christian judgment, a "mere theist"! The condition of theology under the method of the Jew mind, is a disgrace to Christendom. The most eminent of American preachers* confesses that God, our Father, is to him "a dim and shadowy effluence," and that God, as spirit, is to him "a yet more tenuous and invisible film of thought," while all that there is of God to him is bound up in the name of Jesus. Dr. Bushnell† confesses that in unfolding his idea of God as the absolute Being, he makes him great, but also makes him thin and cold; "feels him as a platitude more than as a person"; his great attributes becoming dry words, evanescently dim to his feeling. In his conception God is destitute of moral power except in the name of Jesus. This is the last result of Judaism in religion. This deadness of spiritual reason and suspense of faith attests the supremacy of the "natural man."

The Jew mind, which expected to see the kingdom of heaven, and

* Henry Ward Beecher.

† The "Vicarious Sacrifice," p. 187.

doubted not that in Jesus the Lord and Saviour had been visible, still controls the conceptions of common faith and the schools of theology. It suppresses spiritual reason with that word of hardy and false conceit which the fourth gospel grafted upon the messianic pretension of Jesus, "I am the truth, no man cometh unto the Father but by me." It diverts the student of revelation from inspiration to sacred history, and compels him to forego spiritual conception for a knowledge of Hebrew heathenism in the original tongue. Against all this the protest of faith, in its highest exercise, is emphatic and decisive. There is no possibility of scientific theology unless we can have order in spiritual conceptions; and no order can pretend to authority which does not make faith in God supreme. We happen to inherit the tradition of the Jew mind. The Jew mind blended the spiritual with the carnal. The Jew conceived resurrection to blessedness, but he did it under the passion of a soul that could not give up the hope of having every delight on earth. He was to stand on the earth again. He conceived one God, and a covenant of God with his people, but it was in pious self-esteem. He and his God were to be all in all. When events scouted the pretension of a chosen people, this Jew self-confidence took refuge in messianic dreams. When Messiahs of the sword had failed in Galilee, a Messiah of teaching and of miracle took up the same old hope under a better sense. And when his will met in full career the will of God, and was dashed helpless upon Calvary, the tenacious Jew faith would have it that just this had been intended all along, and that the promise of a supernatural return had been given by a miracle of resurrection and ascension. Here the Jew mind held fast. The Greek mind stepped in while the original apostles were waiting for the return of Jesus. It did something to put a spiritual sense upon the thought of the Jew. But Paul was half a Jew. He trusted in dreams and visions, in which he saw Jesus. He could not entirely rise to the level of emancipated faith. The conception of the Jew mind was modified, but it remained. And it still remains. Accredited Christianity is Jew Christianity. Religious faith in Christ as God or divine Lord is in high disregard of the supreme rule of pure faith. It is the faith of the "natural man," excluding the faith in which spiritual reason holds commerce with inspiration. It comes by natural tradition, appeals to natural evidence, and points to a natural manifestation of God. Its very miracles are instances of natural disorder, supposed to have a supernatural cause. It is at the level of naturalism. It sets up a natural ideal in place of the supreme spiritual conception. Theology in any proper sense is impossible unless we ascend to the level of pure theism.

In the light of an adequate conception of the supreme ideal of faith, religion becomes the recognition of the absolute presence of God in the mind, the soul, and the history of man. The coalition of the supernatural with the natural, of the life of God with the life of man, for the inspiration and redemption of the individual, and for revelation and regeneration in the race, is the fundamental principle of providential Christianity. It is unnecessary for faith to show in detail the application of this principle. The believing student will have no difficulty, when once his mind is free to obey the law of faith, without let or hindrance from authority or opinion. The principle stands firm to faith from its immediate relation to the supreme ideal of faith. The God of grace and truth establishes by his very existence a supernatural order of grace and truth, under which are all things that are. The nature and life of man are related strictly and closely to the nature and life of God. If the entire and perfect truth of this principle is not evident to natural reason, and does not fit with the convictions which cluster about the name of Jesus, it argues nothing against the principle. Let those reject it who do not have faith to accept and to realize it. But let no mind blessed with an inspiration to believe hesitate, and deny the Holy Ghost, because of difficulties. We have been trained under an interpretation of the meaning of God's purpose in Christianity, which has crowded the mind with false lights and shut it up to false views. It is impossible to attain in a moment the clearness and force of conception necessary to a proper apprehension of the perfection of the divine thought. Universal inspiration, universal redemption, and universal revelation, are facts of the supernatural order which we cannot expect to comprehend and to realize except through a process of profound spiritual experience. But the existence of this order, if we will rightly consider, must be the most direct inference from adequate faith in God. The mind and soul of every man are under the care and control of the spirit and providence of God. The Maker has fitted his work to his hand, and knows how to make it fulfil his purpose. He is not visible, but he is present. His care and control are not by sensible force, but they are real and efficient. The unseen hands of the supernatural are on all this nature which we might think God is remote from. So close is the coalition of the supernatural with the natural, that they must ever seem to the clearest conception to blend rather than to meet.

It is necessary to realize the supernatural *order*. The spirit and providence of God are an infinite and perfect order. This order is a living order. It contains and executes, in its grandest sweep and in

its minutest detail, the perfect will of the Creator. It holds the order of nature, including the nature of man, in absolute subordination, to effect in it and through it the design of the infinite mind. It is adapted to the production of every sort of effect, from the least instance of the physical to the highest illustration of the spiritual. It is an order of creation, full of that life of God, without which no care and control would secure the growth of the moral creature. It is an order of miracle, the very mystery of miracle, whereby evil is turned into good, death is lost in life, and the divine will accomplished right through the human self-will and sin. By this supernatural order of eternal spirit and providence, the divine reason is sent to dwell in the human, the divine will to be subject to the human, and the divine life to undergo the humiliation of human life to the intent that man may be raised to the knowledge and love of God.

A very recent French "Life of Jesus," from the pen of Edmond de Pressense, an eminent leader of the liberal evangelical school, makes the following statement :

"The higher life in man is a communication of the word. On this relation (between humanity and the word) is based the possibility of the incarnation of the Son of God, for it is evident that human nature reaches in him its ideal, since it is in him that it finds the plenitude of moral life. According to the prologue of John, the uncreated light of the word has thrown some rays into the night of a world separated from God. 'The light shineth in darkness.' But when there is question of redeeming the world, of saving it, and of raising man up to God, 'The word is made flesh,' which does not signify merely that he is clothed in a human body, but that he is become truly man, and is subjected to all the conditions of our existence. . . . He has kept of divinity that which in some sort constitutes its moral essence ; but he is none the less man for that because that man is completed only in God."

This doctrine of incarnation is the latest and best fruit of spiritual conception within the limits of evangelicalism. It is the final preparation in the evangelical mind for the universal gospel of God with us. Under the supernatural order, human nature in every instance illustrates the incarnation of the eternal word by which are made all things that are made. The creating word is entrusted to the infinite order of spirit and providence, and is sent into the creature to secure the redemption of man and his elevation to God. It brings into every soul the moral essence of divinity, and awaits there the course of life and of discipline by which this will be made to prevail in the unfolding of the soul. Does it seem impossible that the human soul

should be the womb of divine spirit? Such miraculous conception is a small matter to the supernatural order under which are all souls. Is it incredible that divinity should be subjected to the humiliation of dwelling in corrupt flesh? But it is real divinity. It is spirit and life. And behind it is the whole force of the supernatural. Does one point to the dead in sin? Does it seem impossible that a divine life should lie in the grave of moral evil, and "that holy thing" which had its birth from God, be cast into the pit of hell? Stand by and see the power of God! Behold the grand miracle of the Holy Ghost! Death and hell are from all eternity vanquished enemies. The supernatural order is fully adequate to the resurrection and the life of every dead soul. There is that in the moral creature which evil cannot bind and sin cannot destroy. The spiritual within the natural seems indeed subject, but God is with it, the incarnate life saves it. It is destined to rise and to ascend. That which pious imagination has set down for fact in the case of a spiritual hero, though false in the natural sense and the individual limitation, is true in the spiritual sense and the universal application. God is with us. The indwelling spirit is our Saviour and Sanctifier.* The power of the

* I printed in January, 1859, in the third year of my new study of faith, a little tract on the "Justice of God." I forbore to circulate it, but caused a single copy to come into the hands of President Woolsey of Yale College, where I still remained, though studying privately. I was a member of the College Church, having united with it by letter from the church of my youth. Of this church Rev. George P. Fisher was then pastor. The question of my opinions was brought before the church. In explaining my views of the Justice of God, I had declared my faith that God is the Saviour and Sanctifier of all souls; that in consequence the doctrines of damnation, of an atoning Saviour in Christ, and of a Holy Ghost other than God our Father in his Spirit, are false; and that Jesus was of "imperfect humanity," inasmuch as he, in a "noble self-love," cried unto God, "if it may be, let me do thy work on earth," and cherished a purpose to this effect which proved not in harmony with the will of God. I did not, by a word nor a thought, ascribe *sin* to Christ; nor did I deny human need of salvation and sanctification, for I asserted *God* as Saviour and Sanctifier. The light of these facts will bring out the character of the following document.

"At a meeting of the church of Christ in Yale College, on Friday evening, Feb. 11th 1859, the following preamble and resolutions were offered and unanimously adopted:

"Whereas, Edward C. Towne, a member of this church, has avowed opinions fundamentally at variance with the Christian faith: to wit, that man has no need of a Saviour, that Christ was not free from sin, and that man has no need of the sanctifying influence of the Holy Spirit.

supernatural on the spiritual nature of man is the anointing presence of God. It makes that nature a Christ-nature; it secures the birth of that Christ-nature in our mortal flesh; it guides inwardly the growth of that Christ-nature in grace and truth; it attends that Christ-nature with miracles of spirit and of life; if the Christ-nature fall into the hands of sin, as if God had forsaken it, the supernatural is still adequate to break the bands of evil and unlock the house of death; out

"And whereas, having been apprised that such opinions are inconsistent with a Christian profession and with Christian fellowship, he declares them to be his settled convictions.

"Resolved, that he is hereby excluded from membership in this church.

"A true copy,

"Attest, GEORGE P. FISHER, Pastor of the Church.

"New Haven, Feb. 13th, 1859."

I was *not* apprised of the terms in which I was to be called to account, and could only have protested against them as grossly false. Nor was there any fraternal dealing with me. I was not heard, not even by the pastor, after I had avowed *settled convictions*. I do not wonder. They knew what sort of a mind they had to deal with. They had assigned me the second rank among my classmates in study, and had every reason to know that my settled conviction, if errors, were the errors of a mind earnest and faithful. Before my views were fully known, Professor Fisher conferred with me in a very considerate spirit. But he evidently wished me to trample on my deepest conviction. To encourage me to do this, he said that President Woolsey had related to him that for fifteen years he was not able to believe in eternal punishment, yet did not avow his unbelief, much less allow it to separate him from the system to which the doctrine in question belongs. I had no difficulty in believing that in this, President Woolsey acted upon his honest conviction of duty, but I could not act so myself. I expected to be cast out. I was visited by Professor Fisher and President Woolsey, and informed that action was intended on the part of the church, but there was no conference, nor did these brethren state on what grounds in particular the action of the church would be based.

But in one point the letter above was right; it *was* for my *settled convictions* that I, a trained son of the college, was excluded from fellowship by the church of Christ in Yale College. I was excommunicated for excess of faith in God. Honestly and earnestly protesting my faith in God as the absolute Saviour and Sanctifier of every soul, I was branded as a denier of redemption and sanctification! My settled conviction that man has a saviour in God our Father, a saviour of all, and thus needs no *other* saviour, was treated as denial of the need of any saviour! My faith that God is spirit and life to every soul was treated as denial of any need of spirit and life! It was not me whom this decree put contempt upon. It most significantly made no account of God as an object of human faith.

of the deep abasement of corruption will this Christ-nature come, overcoming the last enemy, and delivering the conquered kingdom of the soul to God, that he, the only and the holy One, may be all in all.

It is a significant fact that accredited Christianity has fully admitted in no particular the supreme principle of faith in God with us. Jesus and Paul enlarged and enriched the conceptions which they found. But they did not escape the strict limitations of the Jew mind. Jesus fastened upon the messianic thought. He was less a man in the world of humanity than a child of Galilee. With no more eminence of mere intellect than many an uneducated peasant has displayed, he seems to have possessed great spiritual force, and with this the peculiar physical habit which gives the power to heal disease. His pious mind conceived this power to be a special gift from God. On it he built the thought of miracle. His mind turned to the idea of the Messiah. He hoped to realize that idea. Events warned loudly against the use of the sword. The hope of miracle beckoned that way. He would wait on the intervention of God. He would be a Messiah of teaching and of miracle. It was a Jew idea that glorification hereafter would be in proportion to humiliation here. This pious calculation affected deeply the thought of Jesus. He would descend to the lowest service that he might reach the highest throne. He would even submit to death, if he could not otherwise reach the messianic throne. He thought this might be, sometimes was sure it would be; but did not really prepare his mind for it. It was a trial which shook his faith when the cross rose in his path. The same fate as other aspirants before him? He could not drink that cup. He raised himself to hope that even this might conduct to the goal. But the cross was too much. He died with the old wail of the Jew mind on his lips: "My God! my God! why hast thou forsaken me?"

It was idle to expect the infinite order of the supernatural to leave the universal and perfect design of God, to promote the scheme of the Jew mind. Grace and truth must come to universal man through universal spirit and providence. They must come in the glory of the supernatural order, to set up in the heart of man, not on the earth, the invisible kingdom of the living God. That kingdom already pressed upon humanity with revelation and regeneration wider and deeper than the broadest and most profound messianic thought. It was impossible to favor, even in its best form, the pretension of the Jew mind. The world might accept it for twenty centuries, until a better thought should be discerned; the confident natural mind

might live by it until spiritual reason should be broadly enough revealed to throw it off; but it could not be accepted in the will of God. The man had chosen wrong when he said *I* and my Father, whether he said it in terms, or said it only in the indulgence of expectation that the supernatural would break through in his favor.

Study those two lives in which this expectation of Jesus was imitated or repeated, and see how no moral grandeur and no spiritual greatness availed to keep off the delusion of unintelligent dependence on the supernatural. Measured by the force of his historical presence during life, Savonarola towers above the peasant-rabbi of Galilee. He believed himself commissioned by the Holy Ghost to utter prophecy, and to guide the moral and political regeneration of Florence, and to inaugurate the reformation of Christendom—a thought much broader than the Jew expectation of a setting up in narrow Jewry of the twelve thrones of Israel. In the strength of his noble purpose, Savonarola performed miracles of energetic appeal to his people and his age. He stood, a true man of God in the better features of his magnificent demonstration. But in an evil hour he uttered words of prophecy. He pointed to their fulfilment in events. He suffered the wild populace to believe that miracle waited his bidding. He countenanced an appeal to the supernatural on the part of a deluded disciple—an appeal to be taken by the ordeal of fire. He bore the sacred host, wafer-body of Jesus, with the enthusiast who doubted not that he could go unharmed through the fire to attest the divine mission of his master. And when a dispute broke off the ordeal, and no miracle was done, the very people that had shouted him on turned upon him, abetted his deadly enemies, and urged on that trial and death in which there was, in much greater measure, the same agony which Jesus suffered, and superadded agonies which Jesus was spared. It is to-day the anniversary of the day on which Savonarola lay in prison just about to enter on the morrow upon forty days of trial by torture.* His delicate frame was torn on the rack again and again. Compared with his murderers, Pilate and the Jews were gentle. Almost all his immediate disciples, the friars of his monastery, disowned him. He suffered ecclesiastical degradation—he bore the taunts, and ribaldry, and insult of the merciless populace when the day of execution came. Swung up in chains, he was consumed in the flames—one of the sublime characters of history, deluded by the expectation of miracle, and betrayed to his ruin by unintelligent confidence in the supernatural.

* April 10th.

Do not the following words recall the very man who died on Calvary?

"My sons, before God, I confirm to you my teaching. All that I have said to you I have received from God; and he is my witness in heaven that I have not lied. I did not know that all the city would thus quickly have turned against me. But God's will be done! My last word is this. Faith, patience, and prayer; . . . let these be your arms. I leave you with sorrow and anguish to go into the hands of the enemy. I do not know whether they will take my life. But I am certain that when I shall be dead, I shall be more able to assist you in heaven, than I have been able to do here on earth. Be of good courage. Embrace the cross of Christ. So shall you find a gate of safety." It was with these words that this Italian Christ took leave of his friars, when he was about to give himself up to his murderers. Undoubtedly there was quite nearly repeated in him, the main part of the experience of Jesus, both ideas and sufferings, some of the ideas more suitable to reason, the sufferings more prolonged and dreadful.

In a second instance, the case of Edward Irving, this unintelligent faith in the supernatural, came through the purest confidence in the very word and rule of Jesus himself. Irving was deceived by that unwarranted promise that miracle would follow faith. I need not trace the blending of this delusion, in his mind and life, with the greatest conceptions of a sublime soul, and the noblest purposes of an apostolic career. Of all men that have lived, Edward Irving brought the utmost vigor and purity of character into faith in the doctrine of Jesus about miracle. He believed it as perhaps even Jesus himself did not. He was a man of great powers and marvelous graces, and without a thought of self. The whole force of this spiritual energy was made by him to support the expectation of the supernatural. The tale is too sad to tell, how a life glorious as pure spirit can make life in mortal flesh, was put wholly wrong by confidence in an unwarranted word of Jesus. Irving went down into the dark valley, leaning his giant spirit upon the mere word of the peasant rabbi of Galilee, believing with the faith of a great soul, that in the very hour of death, miracle would raise him up; and he died unvisited,—the word on which he leaned had been broken on Calvary, was broken when Savonarola swung in the flames, and broken now again. There is no lesson of history, read in the light of spiritual conception of the kingdom of God, more significant than the lesson of these instances, that the order of the supernatural can never indulge any man or any messiah in those exceptional outbursts which,

to human thought, seem no more than due to what means to be exceptional faith.

There is no doctrine of accredited Christianity which more plainly shows its entire failure in dogmatic exposition, than its doctrine of the supernatural. The argument is taken as if in total ignorance of the infinite and perfect order of the supernatural. We are referred to the life of Jesus quite as if there were no life of God. We hear of the "Lord and Saviour Jesus Christ" revealed in a brief passage of human history, quite as if there were no living "God and Saviour" revealed to the believing heart, in the entire order of the moral universe. We hear of a few Hebrew and Jew-Christian instances of supernatural enlightenment, quite as if inspiration were not the universal fruit of the supernatural, in every believing mind. We read of a special Holy Ghost, vouchsafed to the saints by Jesus, as if God were not the Infinite Spirit of truth, and holiness, and comfort, in every soul of man. We hear of disturbances of natural order by supposed irruption of the supernatural, as if it had never been suspected that a perfect supernatural order is cause and source of the entire natural order, and that whatever occurs in the sphere of the natural, sign, or wonder, or miracle, is no less a fact of nature, than the simplest, and no more an evidence of the supernatural. We are told of a church, founded on the supernatural life of Jesus, and distinctly related to him as its corner-stone and head, an ark of redemption on the wide expanse of humanity, as if there were not for humanity itself in the presence of God, a living rock and heavenly refuge, the ecclesia of the Holy Ghost. How meagre is the conception, how barren the philosophy, how beggarly the theology of those who arrogate to themselves, in the name of Jesus and the Bible, the representation of supernaturalism! Wisdom stands afar from our schools to exclaim, "How often would I have gathered ye, and ye would not"! The voice of Divine Reason is heard at our doors, "My locks are wet with the night." And Faith, that angel from the presence of God, to whose visitation our eyes are blind, and our ears are closed, is set upon by authority and cast out by opinion with the bitter passion of angry conscience.

All the world knows in what fashion the church of Christ has stood across the path of pure faith. It was a "Society of Jesus," in which the control of the Jew mind over the course of Christianity culminated. The hints of Jesus, not to say his express teaching, about the peril of hell-fire, fired the superstition of the natural mind until it seemed necessary to exhaust the possibilities of torture here, to save souls from hell hereafter. It was conscientiously attempted to quench

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the aspirations of faith in a sea of blood. The suppression of conviction, in honor of the "Lord Christ," has brought upon accredited Christianity the reproach of having shed more innocent blood, and caused more unmerited suffering than any other religion which has ever existed among men. The Jesuit of the Inquisition is the monument in history of the Jesu-ism which said, "No man cometh unto the Father but by me." In him denial of the absolute coming of the Father to every soul, was carried to its utmost height. But the infidelity of the church has decreased: the faith of humanity has increased.

It is with historical institutions as with individuals. They are born into the world under the laws of the "natural man," and undergo, by the development of the inner spirit and life, a second birth. The church of Christ, as it is called, which had its natural birth in Jesus, and lay in the manger of Judaism during the life of Jesus, has come to a second birth, a true Christ-church, birth of the Holy Ghost, which points to no historical origin, and permits no supreme name, but the name of the living God. It is of this church that we all are by spiritual experience, and all will be by open confession, if we are faithful to "strip off the opinion and conceptions of God acquired by men's representations, and to put on that opinion and those conceptions of God which emanate from the Holy Spirit."

EDWARD C. TOWNE.

ORGANIZATION.

THE difference between organic and inorganic being, is the difference between life and lifelessness. It is a law of the strictest universality, that *all finite life must become organic*.

The lowest phase of being in which life becomes apparent, is the cell; and the cell is an organism. In such plants as the *Algæ*, the *Protococcus nivalis* (Red-snow Plant), &c., vegetation is reduced to its lowest terms, for here the entire plant is nothing but a cell. From this rudest beginning, up to its culmination in man, life rises in power and intensity by becoming more and more complex in cellular structure, by multiplying organs, by assuming more and more sharply defined form. Man is the first of animals because he is the most highly organized. The place of each species in the scale of existence is assigned solely according to the greater or less complexity of its

organization. Hence it is a second law of equal universality, that *finite life is higher in degree, the more highly organic it becomes.*

Organization, then, is the self-expression of living force, the result and proof of vitality. This is true in a far higher sense than the merely botanical or physiological. The plant is a composite being; so is humanity. The most profoundly philosophical view of human society is that which makes the race an *organism*. Pure individualism is the crudest type of human existence. Thoreau, in his hut by Walden Pond, is a specimen on a higher level of the one-celled plant, or would be so, if he had not got into his head, before he went there, what never grew in the woods. Caspar Hauser in his dungeon is a better specimen of what pure individualism produces. As the world goes, however, pure individualism is impossible, and all who affect it, only exhibit greater or less amounts of necessary inconsistency. It is idle to cry out against organization; every man, by being born into a family, a neighborhood, a town, a county, a state, a nation, is born into organizations like a nest of boxes. In fact, every man is an organization himself, and can only escape the necessity of being one by dying and decomposing with the utmost speed. Sociology, as a science, rests wholly on this conception of the human race as a vast organism, of which individuals are component parts; its laws and principles are valid only on the presupposition of a vital, organic connection among these parts. Paul seized an important scientific truth, when he declared that we are all "members of one body." It does not depend in the slightest degree upon our private choice, therefore, whether we shall belong to organizations or not. Willing or unwilling, we are organized in many ways at our birth, and cannot get disorganized before our death; we must make the best of it as it is.

Now the great problem of sociology is the right adjustment of the relations between the unit and the aggregate, the part and the whole, the individual and society. Neither *war*, according to Hobbes, nor *savage isolation*, according to Rousseau, is "the state of nature," but, these being excluded, only one alternative remains, and that is *co-operation*. The state of nature is mutual co-operation, which is the Christian ideal of society. But co-operation implies a common end for which all co-operate; and what is that? This is a most important question, and the answer to it will affect essentially the character of every voluntary organization into which men enter.

The ideal end of society is accomplished in the *highest possible development of all its individual members, according to the law of their natural individualities*. The individual cannot develop in isolation,

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independently of social helps ; and that is the sufficient answer to the advocate of pure individualism. From birth to death, men are dependent on each other in countless ways ; there is no such thing as human independence, except in a very Pickwickian sense. The completest possible education of all its individuals, their most perfect development in all directions, is the grand end and function of society. This end attained, the highest welfare of all is secured in the highest welfare of each. It is the duty of society to propose this end ; it is the duty of the individual to co-operate in achieving it. Society defeats its own end if it violates the individuality of any one of its members ; the individual defeats at once his own end, and the end of society, if he refuses to co-operate with his fellows. The prosperity of a state depends on *commerce*, in a higher sense of that word than the common one. The free commerce of intellectual, moral, and religious influences, the unstinted interchange of ennobling ideas, sentiments, and social helps of every kind, is the very condition of true social progress ; and all this is co-operation, mutual giving and taking, practical outcome and income of all that is best in humanity. In no other way than by this perpetual co-operation of each with all, can society attain its ideal end.

How clear, then, is the duty of society to respect to the uttermost the liberty of the individual ! The good of society is at once sacrificed by any restriction on the individual's free activity, whether of body or mind. How clear, on the other hand, is the duty of the individual to work heartily for the welfare of society ! His own highest good, in which that of society is also involved, is sacrificed by a selfish refusal to bear his part of the common burden. Private culture and public usefulness are thus reciprocally ends and means : the highest individual culture is impossible unless dedicated to public uses, and the highest usefulness to society is impossible except through the most perfect culture of the individual. This mutual existence of the individual for society, and of society for the individual, constitutes the human race a single organism, which the immortal Kant defines as "that in which the whole and the parts are mutually means and ends." The more highly society becomes thus organized, the richer, freer, and grander is each individual life. Let society and the individual be faithful in the performance of these reciprocal duties, and the greatest of human triumphs is achieved,—*liberty in union*, the unimpeded evolution of every soul according to the Divine ideal implanted in it, and the harmonious working of all souls for the highest good of each. Is not this the true idea of the *kingdom of God* ?

It seems quite unwise, then, to object to organization *per se*, or to

hold that it naturally and inevitably tends to evil ; for social progress manifestly consists in perpetual movement towards a profounder organic integration of the whole, and a higher spiritual differentiation of the parts. There is nothing antagonistic in these two ends ; on the contrary, the attainment of one depends directly on the attainment of the other. The most highly organized plants and animals are precisely those in which the individual organs are most dissimilar. To hold back, therefore, in jealousy of organization as such, from the great social duty of co-operation for human welfare, is to distrust the nature of things and the wisdom of God's cosmical laws, — which is the worst kind of scepticism. Organizations crystallize around all great ideas, and every great idea creates its own appropriate form of organization. If a vitally powerful idea gets hold of men's minds, it will organize them almost in spite of themselves ; it will bring them together as inevitably as the force of gravitation brings together the tiny streams, trickling down the mountain's sides, into the larger stream of the valley. There is no use in fighting against nature. If men keep apart, it is because they have no common purpose or principle to unite them ; continued separation is a verdict pronounced against their principles, — "guilty of worthlessness in the first degree."

Least of all should the liberal preacher of to-day look askance on organization. For what is he preaching? Clearly for *reform*, — political, social, religious. But he who works for *re-form*, must first believe in *form*, and form is organization. The modern prophet of humanity aims, not to *disorganize* society, (though often falsely accused of that,) but only to *re-organize* it, on the basis of love, righteousness, and truth. He can only aim to correct the wrong *basis* of present organization ; he protests against every organization which *represses* individuality, but only in favor of organization which shall *develop* it. Disorganization is simple anarchy, social death. Scrutinize, therefore, the fundamental principles of social organizations as severely as you will ; but do not defeat your own end by destroying what you seek to reform. Let every new organization be helped and encouraged which shall tend to accomplish the genuine object of all organization, namely, the higher development of the individual. That is the touchstone, the test, of all beneficial organization. Individual development need not be the direct object proposed ; but if it is not the ultimate object attained, if it is in any way, shape, or manner, interfered with, then the organization, no matter how dazzling its professions or philanthropic its intentions, obstructs the genuine progress of society, and should either be reformed or abolished. If reform is impossible, there is no remedy but abolition.

What I have said has a plain bearing on the times. If there is any real vitality in the "radical movement," it will express itself in associate action, work out collective self-affirmation, and become an organized power. If no such result takes place, it will be because, after all, the movement is not as yet unified and vivified by any living principle, but is only the vague discontent, engendered by existing abuses, which is the forerunner of every positive reform. It will be because, as yet, we have attained to no distinct consciousness of common ideas and purposes. Is this the case? The times seem propitious, at least for an experiment. The National Unitarian Conference, representing (it remains to be seen how faithfully) the Unitarian denomination, have adopted, as a creed, the "Lordship and Kingship of Jesus Christ," and thereby disappointed the hopes of all who look deeper than any possible creed for the true basis of religious organization. Hitherto the Unitarian denomination, by the very fact of their resolute creedlessness, have represented the principle of perfect spiritual freedom, and have thus led the van of religious progress. But now, if they endorse the action of their Conference, they fall back into the rear, and drop the banner of advancement. They have never, it is true, collectively asserted this principle; yet by resisting every previous attempt to discredit it, they stood forth as its understood champions. At Syracuse, however, induced by reactionary counsels, they have, by their representatives at least, distinctly repudiated their inherited principle of free thought, and adopted a dogma as a *finality*. We must wait to see whether this action will be accepted as truly representative of the "denominational mind." For myself, I cannot but hope, most earnestly, that the denomination and the Conference itself, will perceive their fatal mistake, and permit those to rejoin them on the broad basis of spiritual freedom, who, while recognizing the catholic *spirit* of the Conference, are shut out by the *terms of its organization*. I do not believe in voluntary secession or schism; but no man can prevent involuntary exclusion. The Conference adopted the most effectual means of exclusion, when it appointed the private conscience of each of its members as the sergeant-at-arms to enforce its votes.

The radicals, therefore, find themselves at last definitely excluded from the only organization from which they could expect the affirmation of their own great principles. Shall these great principles remain still un-affirmed, except as here and there a solitary individual shall give them voice? The duty we owe to the principles themselves, and the fellow-men whom these principles will help, demands to that question an emphatic "No!" It is time for a new organization,

on a new basis. It is useless to organize on intellectual finalities, for thinking men always outgrow, sooner or later, their own thought, and the truth of to-day may become, by its very halfness, the falsity of to-morrow. That is the mischief of creeds. The creed may express the highest thought of the hour, and so long as it does, may inspire to higher life; but it is necessarily stationary, not progressive, and, as the individual mind expands, becomes a cramping curse. The only bond of union elastic enough to leave free play for individual growth, must be a platform of *principles that are laws of life, of purposes and ends that are life itself*. A basis such as this will be a new experiment in the history of religious organizations. It will be more than the simple affirmation of freedom, for that is a mere negation, an absence of restrictions, a necessary condition of growth, but not growth itself. It will be the affirmation of *progress* as the law of humanity—development, evolution, ascent from the lower to the higher. The law of boundless progress as our governing principle, and the fact of ceaseless progress as our practical end, will constitute a basis of union broad as humanity itself. If we can discover such a statement of it as will commend itself to the minds of our isolated Liberals, it will help the world not a little to put forth a collective affirmative of it in some free manner. I cannot but think that this has become the solemn duty of the hour. With this belief, I would submit the following sketch of a Constitution to the thoughtful consideration of the reader. Take it for what it is worth; but, if this is bad, put a better in its place.

PREAMBLE. *Whereas*, The grand end of human society is the freest, fullest, and highest development of the individual, and the special end of every minor organization should be in harmony with, and in furtherance of, this general end of society itself; and

Whereas, The grand end of the individual soul is the realization, in itself and in the world, of the highest Ideal of Humanity, and is thus identical with the great cause of universal human progress;—

ARTICLE I. Therefore, we hereby associate ourselves into a Free Brotherhood, for the purpose of helping each other and our fellow-men in the endeavor after the perfect Spirit, Life, and Truth.

ARTICLE II. The only condition of fellowship shall be sympathy with our purpose, and willingness to co-operate in it.

Whatever minor details should prove necessary, could be easily arranged; I care nothing now but for the fundamental spirit and principles of the proposed movement. By no means need there be any antagonism or collision with any other organization; least of all

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with the National Unitarian Conference. Let that go on and accomplish its appointed mission ; God speed it in every noble work ! But for ourselves, we need a closer fellowship and better mutual understanding ; we need to discharge our duty to our fellow-men by boldly proclaiming the possibility of organization on higher and broader grounds than a creed, for a greater and diviner end than mere denominational prosperity. The common bond must be a common spirit and aim, a common faith in humanity and its divine destination, a common aspiration towards higher good and vaster verities. Whoever feels the upward influence of this spirit, faith and aspiration, I hail as my brother by a closer tie than that of blood. Let him believe what he may, let him even be groping in the moral midnight of utter atheism, I will trust him as one who is treading the same path, and approaching, however blindly, the same goal. Such a one as this must not be shut out of our fellowship, any more than the Catholic, Mohammedan or Mormon, who may be drawn to us by secret affinities. Therefore there should be nothing but an avowal of this mutual purpose and aspiration to hold us together, or to keep us apart — nothing but unquestioning trust in those subtle natural forces which will build us up, as the “vital principle” appropriates from the soil whatever can assimilate with the growing tree. Faith in the divine spirit of man and the divine spirit of God, are one and the same.

Is it indeed a Utopian scheme, a dreamer's fantasy, to look for such a brotherhood as this? I cannot believe it. Yet even to fail in such an attempt would be grander than any common success. If the kingdom of God is anything but a mocking mirage, it must come in some such guise as this. Must we wait forever, or can we begin it here and now?

FRANCIS ELLINGWOOD ABBOTT.

TIMES AND SEASONS.

WHY is Friday thought to be an unlucky day? There is no *reason* for thinking it such ; and no competent *authority* has so decided. The only sufficient explanation of the continued prevalence of this notion, is that a portion of the community always assert that it is so, maintain that matters of business begun on that day are sure to turn out ill, and quote the individual cases that *do* turn out ill, as examples of the working of an invariable rule. It is true that these croakers are not eminent for intelligence or wisdom ; but nevertheless, their continuance of serious assertion that “Friday is an un-

lucky day," suffices to keep that notion current in the community one generation after another.

Why is Sunday thought to be a holy day? Why do people continue to believe that God requires a *special* religious observance of it, and that such observance is enjoined in the Bible? Certainly, no such injunction, or even recommendation, is contained in any part, either of the Old Testament or the New; and we have no evidence that anywhere, or in any way, God makes such a requisition of us. Why, then, do such things continue to be believed? Manifestly it is, as in the former case, because a portion of the community are always saying that it is so, and using their influence to continue, strengthen and perpetuate the impression. The forces of education being steadily turned to that end, the community, or a large proportion of it, is educated in that manner.

Between the Friday notion and the Sunday notion there is, however, this great difference, that the advocates of the latter enjoy the respect and confidence of the community. They are considered men of intelligence and integrity. They are allowed to direct and control the religious instruction of the whole population. They preach in our pulpits, manage that portion of our weekly press which is called, distinctively, "religious," conduct the operations of tract and missionary societies, and have this further immense advantage, that a custom of the community brings a large proportion of it together every week to listen respectfully to their teaching. Under these circumstances, it is not strange that their doctrine in regard to Sunday should be accepted without demur, by a large and highly respectable portion of the community. On the whole, I say, this is not strange. But here two curious questions arise. First, why do the teachers in question (the clergy of the various sects throughout the country) choose to teach, and go on teaching, and persist in teaching, something that is not true; namely, that the Bible enjoins a special observance of Sunday as a holy day. Second, why do people who have the Bible in their houses, and who actually read more or less of it, and who might see, if they would take the trouble to examine and discriminate, that the Sunday Sabbath is *not* enjoined there, go on blindly accepting the assurance that it *is* enjoined? Let us look a moment at these questions.

First, why do the clergy persist in making (in their sermons, tracts and "religious newspapers,") the false statement that the Bible enjoins the observance of Sunday as a Sabbath? We will not assume that they are consciously actuated by secular and pecuniary motives, the consideration that their "business" would be insecure unless the

community continue to consider it a religious duty to devote Sunday to the work of attendance on their sermons and services. A much more probable reason (and the only other reason that I can think of) is that this false representation seems to them the necessary means of securing a great good, the weekly assemblage of the community for public worship and religious instruction. But this reason is alike unscriptural and immoral. Doing evil that good may come, lying for the accomplishment of holy ends, cheating men into adoption of the means of grace, are no more authorized by the New Testament, or by any sound version of the Christian system, or by any decent code of morals, than by that ancient writer who said of the practisers of such things, "their damnation is just." It is time that the Orthodox clergy should be publicly asked *why* they commit this offence at once against religion, morality and decency. If there are other and better reasons than the ones above hinted at, let them be produced.

But another curious question remains, namely, why do people who possess the Bible, and actually read more or less of it, continue to believe the false assertion that a religious separation of Sunday from other days is enjoined in that book? The answer is that when a man has once consented to have sectarian spectacles adjusted over his eyes, he becomes unavoidably subject to the refractions and distortions which they produce, so that he sees things that are not, and fails to see things that are. When the natural eyes, the eyes as God made them, look at the Fourth Commandment of the Hebrew Decalogue, they find there only a command to the Jewish people to separate Saturday from other days by rest; because nothing else is there. But when the spiritual descendant of the Puritans reads the same words, he really believes them addressed to himself, an uncircumcised Gentile; thinks that they require of him a separation of Sunday instead of Saturday from the week; and thinks that they require this separation to be made by Public Worship and rest, instead of by rest alone. The explanation is that he has been taught from early childhood that the words bear this meaning. Even if he was not forced to learn by rote, and statedly to repeat, the lying representations of the Westminster Assembly's Catechism upon this subject, the same doctrine was taught him by other authority, clerical or maternal, and this enemy is put in possession of his mind and thoughts before he is of age to understand his right of private judgment. Thus it comes to pass that men put such different interpretations upon the plainest words of Scripture.

Freedom of speech and of the press give us the means of correcting errors of this sort, though the process is necessarily a slow one.

But this freedom will do nothing unless it is used. Somebody must plainly declare the truth, before the error will be recognized as such by the community. Looked at in the light of present results, the contest is a very unequal one, since the current imposture is supported by the whole force of an immensely powerful organization. Looked at as a contest in defence of God's truth, the success of which is merely a question of time, we have every encouragement to begin it and to persevere in it. I therefore present to the readers of the Radical the following brief and accurate statement of the doctrine of Scripture concerning Sabbath-keeping, set forth by William B. Taylor, as the introduction to his admirable volume, entitled "The Obligation of the Sabbath." *

SIX PROPOSITIONS.

I.

There is one, and *only one* weekly Sabbath, enjoined, described or in the remotest manner alluded to, in the whole Bible, whether Hebrew or Christian,—the Saturday Sabbath. "The *seventh* day is the Sabbath." No other day is so designated: no other day can be the Bible Sabbath. (Exod. xx. 11.)

II.

This Sabbath was strictly a ceremonial and Jewish institution (Levit. xxiii; Deut. v. 15.) An especial "sign" between God and the "children of Israel." (Exod. xxxi. 13, 17; Ezek. xx. 12.)

III.

As confirmatory of this, Jesus studiously and repeatedly violated the Sabbath; (compare Matt. xii. 1, 2, with Exod. xvi. 28, 29, and Numb. xv. 32, 36; also, John v. 8, 9, 10, with Jerem. xvii. 22;) and justified this violation by the direct assertion of his *right*, and (by necessary implication) of his *intent* to abolish it. "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath!" (Mark ii. 27, 28.)

IV.

While the Sabbath was thus openly and constantly broken by Jesus and his apostles, they never, on the other hand, enjoined, or even encouraged its observance in any manner whatever, either by example, by precept, or by slightest intimation; nor can a single passage be found among all the New Testament writers condemning the neglect of this law, or reproving the "Sabbath-breaker."

V.

On the contrary, the Sabbath law was wholly and unequivocally abrogated for the Gentile world, by the first great council of the Catholic Church, held at Jerusalem under the immediate direction of "the apostles and elders;" which council decreed that "the keeping of the Law" was an unnecessary thing, and a burden not to be laid upon those who were not Jews. (Acts xv. 24, 28, 29.)

* "The Obligation of the Sabbath: a Discussion between Rev. J. Newton Brown and William B. Taylor. Philadelphia: A. Hart, late Carey and Hart. 1853." pp. 300.

VI.

Hence the subsequent Epistles, with one voice, regard the sanctification of the Sabbath as a provisional type, fulfilled and superseded by the gospel dispensation: the "*rest* which remaineth to the people of God" being not that of "the seventh day," (nor that which "Joshua had given" in Canaan,) but that into which they "who have believed do enter," when they "have ceased from their own *works*." (Heb. iv. 3, 4, 8, 9, 10.) "For by the works of the Law shall no flesh be justified." (Gal. ii. 16; Rom. iii. 28; ix. 32, &c.)

They uniformly speak of the Christian being "delivered from the Law," the Decalogue included (Rom. vii. 6, 7;) which Decalogue, though "written and engraven in stones," was thus entirely "done away." (2 Corinth. iii. 7.)

In the most explicit and impervertible terms, they affirm that "the Sabbath days" were the mere "shadow of things to come," (Coloss. ii. 16;) an obsolete "ordinance" which had been "blotted out" by the new covenant; and they strongly condemn their "observance" (Gal. iv. 10,) as among the "beggarly elements" of Jewish bondage.

Thus they decide obedience to the Fourth Commandment, and the "estimation" of its Sabbath, to be a "weakness in the faith" (Rom. xiv. 1, 5,) even while placing it on the broad ground of the liberty of private judgment, and the right of each to act in conformity with his own persuasions.

W. B. T.

Let those who wish to learn the true doctrine of Christianity respecting Sabbatical observance, examine the Bible, Old Testament and New, in connection with these six propositions. C. K. W.

CHRISTMAS-LAY.

ON the wild Caucasian mountains, under peaks of fire and snow,
Lived a people rude and simple, in the ages long ago,
Ere the Nations had been broken by the Hebrew's iron rod,
Ere the man-soul was in bondage, to a grim, blood-seeking God.

Then the sun-fire's rising splendor was a Father's loving smile,
Then the snowy hills were temples, and the rocks an altar-pile;
Bloodless worship joined its anthem with the shout of white cascades,
With the organ-base of thunder, and the rustling of the glades.

Work was prayer, and home was holy, speech a canticle of love,
And the brown seal on their foreheads, was their God's kiss from above;
Corn, a fruit for body's hunger, flowers, to cheer with sweets and hues,
Crowned their simple household altars, serving God through grateful use.

Moving through his changing seasons, in the glorious sun they saw
The dead earth's divine Redeemer, giver of the life and law;
Summer was his regal triumph, autumn bore him to his tomb,
Winter saw his resurrection, spring his bannered march of bloom.

So they mourned him when the darkness grew upon the lessening day ;
 So they triumphed in the promise of his first victorious ray.
 Winter's ice-peaks flashed the glory of their Yule-fires blazing high,
 All the valleys heard their shouting, all the hills made glad reply.

Then there was no rich nor poor man, all were equal, brothers all ;
 Gracious gifts were fondly lavished, and the land held carnival ;
 On the woody steeps they gathered pine, and larch, and juniper,
 Greenest vines to wreath the fire-side, starred with holly, gloomed with fir.

Through the death of old religions, and the vanishing of old gods,
 Down the flow of midnight ages in their untold periods,
 Have been borne the rite and symbol, this Religion of the Heart,
 This home altar's consecration, and the gladness they impart.

Now it bears the name of Janus, now it lights the Druid Oak,
 Here the holy Jesus crowns it, there the slain Osiris spoke.
 From the sacred flood of Ganges, from the Jordan's hallowed stream,
 Spoke the hill-gods, the KAUGH-ASES, flashed the undivided gleam.

Out of every clime and nation, under every holy name,
 'T is the social heart's religion, glad and good for aye the same ;
 So we in our merry Christmas breathe the universal creed,
 Striking hands with unknown ages in a brotherhood indeed.

Sing aloud, then, heart and timbral ! Shout, thou young world, free and
 strong —

Hail the Day-God's deathless triumph, join the old world's natal song ;
 Glory be to God the highest ! peace on earth, good-will to men !
 'T was the morning stars that pealed it, let the earth respond again !

GEORGE S. BURLEIGH.

THE RELIGION OF ENGLAND.*

THE doctrine of the Old Testament is the religion of England. The first leaf of the New Testament it does not open. It believes in a Providence which does not treat with levity a pound sterling. They are neither Transcendentalists nor Christians. They put up no Socratic prayer, much less any saintly prayer for the queen's mind ; ask neither for light nor fight, but say bluntly, "grant her in health and wealth long to live." And one traces this Jewish prayer in all English private history, from the prayers of King Richard, in Richard of Devizes' Chronicle, to those in the diaries of Sir Samuel

* Emerson's "English Traits."

Romilly, and of Haydon the painter. "Abroad with my wife," writes Pepys piously, "the first time that ever I rode in my own coach ; which do make my heart rejoice and praise God, and pray him to bless it to me, and continue it." The bill for the naturalization of the Jews (in 1753) was resisted by petitions from all parts of the kingdom, and by petition from the city of London, reprobating this bill, as "tending extremely to the dishonor of the Christian religion, and extremely injurious to the interests and commerce of the kingdom in general, and of the city of London in particular."

But they have not been able to congeal humanity by act of Parliament. "The heavens journey still and sojourn not," and arts, wars, discoveries, and opinions, go onward at their own pace. The new age has new desires, new enemies, new trades, new charities and reads the Scripture with new eyes. The chatter of French politics, the steam-whistle, the hum of the mill, and the noise of embarking emigrants, had quite put most of the old legends out of mind ; so that when you came to read the liturgy to a modern congregation, it was almost absurd in its unfitness, and suggested a masquerade of old costumes.

No chemist has prospered in the attempt to crystallize a religion. It is endogenous, like the skin, and other vital organs. A new statement every day. The prophet and apostle knew this, and the non-conformist confutes the conformists, by quoting the texts they must allow. It is the condition of a religion, to require religion for its expositor. Prophet and apostle can only be rightly understood by prophet and apostle. The statesman knows that the religious element will not fail any more than the supply of fibrine and chyle ; but it is in its nature constructive, and will organize such a church as it wants. The wise legislator will spend on temples, schools, libraries, colleges, but will shun the enriching of priests. If, in any manner, he can leave the election and paying of the priest to the people, he will do well. Like the Quakers, he may resist the separation of a class of priests, and create opportunity and expectation in the society, to run to meet natural endowment, in this kind. But when wealth accrues to a chaplaincy, a bishopric, or rectorship, it requires monied men for its stewards, who will give it another direction than to the mystics of their day. Of course, money will do after its kind, and will steadily work to unspiritualize and unchurch the people to whom it was bequeathed. The class certain to be excluded from all preferment are the religious, — and driven to other churches ; — which is nature's *vis medicatrix*.

The curates are ill paid, and the prelates are overpaid. This abuse draws into the church the children of the nobility, and other unfit

persons, who have a taste for expense. Thus a bishop is only a surplised merchant. Through his lawn, I can see the bright buttons of the shopman's coat glitter. A wealth like that of Durham makes almost a premium on felony. Brougham, in a speech in the House of Commons on the Irish elective franchise, said, "How will the reverend bishops of the other house be able to express their due abhorrence of the crime of perjury, who solemnly declare in the presence of God, that, when they are called upon to accept a living, perhaps of £4000 a year, at that very instant they are moved by the Holy Ghost to accept the office and administration thereof, and for no other reason whatever?" The modes of initiation are more damaging than custom-house oaths. The Bishop is elected by the Dean and Prebends of the cathedral. The Queen sends these gentlemen a *congé d'élire*, or leave to elect; but also sends them the name of the person whom they are to elect. They go into the cathedral, chant and pray, and beseech the Holy Ghost to assist them in their choice; and, after these invocations, invariably find that the dictates of the Holy Ghost agree with the recommendations of the Queen.

But you must pay for conformity. All goes well as long as you run with conformists. But you, who are honest man in other particulars, know, that there is alive somewhere a man whose honesty reaches to this point also, that he shall not kneel to false gods, and, on the day when you meet him, you sink into the class of counterfeiters. Besides, this succumbing has grave penalties. If you take in a lie, you must take in all that belongs to it. England accepts this ornamented national church, and it glazes the eyes, bloats the flesh, gives the voice a stertorous clang, and clouds the understanding of the receivers.

The English church, undermined by German criticism, had nothing left but tradition, and was led logically back to Romanism. But that was an element which only hot heads could breathe: in view of the educated class, generally it was not a fact to front the sun; and the alienation of such men from the church became complete.

Nature, to be sure, had her remedy. Religious persons are driven out of the Established Church into sects, which instantly rise to credit, and hold the Establishment in check. Nature has sharper remedies, also. The English, abhorring change in all things, abhorring it most in matters of religion, cling to the last rag of form, and are dreadfully given to cant. The English (and I wish it were confined to them, but 't is a taint in the Anglo-Saxon blood in both hemispheres) — the English and Americans cant beyond all other nations. The French relinquish all that industry to them. What is so odious

as the polite bows to God in our books and newspapers? The popular press is flagitious in the exact measure of its sanctimony, and the religion of the day is a theatrical Sinai, where the thunders are supplied by the property-man. The fanaticism and hypocrisy create satire. Punch finds an inexhaustible material. Dickens writes novels on Exeter-Hall humanity. Thackeray exposes the heartless high-life. Nature revenges herself more summarily by the heathenism of the lower classes. Lord Shaftesbury calls the poor thieves together, and reads sermons to them, and they call it 'gas.' George Borrow summons the Gipsies to hear his discourse on the Hebrews in Egypt, and reads to them the Apostles' Creed in Romany. "When I had concluded," he says, "I looked around me. The features of the assembly were twisted, and the eyes of all turned upon me with a frightful squint; not an individual present but squinted; the genteel Pepa, the good-humored Chicharona, the Cosdami, all squinted: the Gypsy jockey squinted worst of all."

The church at this moment is much to be pitied. She has nothing left but possession. If a bishop meets an intelligent gentleman, and reads fatal interrogations in his eyes, he has no resource but to take wine with him. False position introduces cant, perjury, simony, and ever a lower class of mind and character into the clergy: and when the hierarchy is afraid of science and education, afraid of piety, afraid of tradition, and afraid of theology, there is nothing left but to quit a church which is no longer one.

But the religion of England,—is it the Established Church? no; is it the sect? no; they are only perpetuations of some private man's dissent, and are to the Established Church as cabs are to a coach, cheaper and more convenient, but really the same thing. Where dwells the religion? Tell me first where dwells electricity or motion, or thought, or gesture. They do not dwell or stay at all. Electricity cannot be made fast, mortared up and ended, like London Monument or the Tower, so that you shall know where to find it, and keep it fixed, as the English do with their things, forevermore; it is passing, glancing, gesticular; it is a traveller, a newness, a surprise, a secret, which preplexes them and puts them out. Yet, if religion be the doing of all good, and for its sake the suffering of all evil, *souffrir de tout le monde et ne faire souffrir personne*, that divine secret has existed in England from the days of Alfred to those of Romilly, of Clarkson, and of Florence Nightingale, and in thousands who have no fame.

THE RELIGIOUS CONDITION OF THE WEST.

IN a survey of the religious condition of the West, the state of the churches first claims attention, and, in making up our estimate of the character of our time, its tendencies and needs, this is one of the most important things to be considered.

Most religious sects or denominations originate in the earnestness and work of a few men who thoroughly believe in what they are doing, who feel powerfully impelled to do something for the salvation of men. The Methodist Church is a familiar example, and many others might be cited. There is nearly always much opposition to a new religious body or movement, from the established churches, and also from people outside of them. The enterprise is regarded as unnecessary, heretical, and injurious ; and all the powerful sanctions of respectability, wealth, talent, and success are on the side of the old. Very often there is little to help the new movement besides the spirit of its friends. They are possessed by an earnestness which seems to others unaccountable. Their devotion to the cause impels them to wondrous self-denial, labor, and suffering. They are content to be poor, to face the world's contempt, that the work to which they have devoted themselves may go on. Their course is to others plainly unreasonable, but they are urged on by something within, which will not let them rest.

It is this sincere conviction controlling the whole life, this earnestness which cannot be fully analyzed or explained, which gives them their power. By this men are won in spite of their prejudices. There is always a great multitude of people who will yield to the influence of any good man, though he may have but an average mind, if he has powerful convictions of his own, and is impelled by this indefinable earnestness of which we have spoken. It is the work which *must* be done which has the greatest results. It is the word spoken by a man who feels that, cost what it may, he *must speak*, that changes the thought and life of those who hear.

Thus the work goes on. A church is founded. The first workers grow old and die. The new society draws to itself talent and wealth, uses more of method in its operations, and employs culture, literature, and other proper methods of extending its influence. It outgrows persecution, and soon wins the respect which always follows what the world calls success. Two or three generations pass away, and the primitive earnestness and simplicity become a tradition, fading more and more out of the minds of men. The church has so grown in

numbers and in influence that membership in it no longer subjects people to any sacrifice of worldly good. It takes its place among the established churches, and is, in its turn, ready to frown upon any who are not quite satisfied with the methods or the results of its work. It is still powerful, but not with that spiritual power which was its early endowment, which caused men to wonder and tremble when they listened to preaching, and which made itself *felt* in the life of the humblest member of a weak and persecuted sect.

A church may last a long time after it has reached this stage of its life. It may gather thousands into its fold, and promise itself a long and prosperous future. But its work has really culminated. It has, perhaps, greatly helped and blest the world, but it cannot last forever unless it can keep the fresh life of its earlier times. The impulse of Divine force and life in which the church originated has spent itself; has been lost in its organization, in its ordinances and methods. It has crystallized in its literature, and in a creed more rational and liberal than any of the older ones. And now, through the vast system of means and appliances and effort, there is only a limited and declining play of those forces which are the true life of the church in every age.

This is, as it seems to me, the present condition of the Protestant Churches of this country, and especially of the churches in the West. Most, or all of the Evangelical denominations, as they are called, have such a history as is here outlined; and most of them have reached, and the rest are rapidly approaching, the stage of declining vitality described in the last paragraph. Some of these churches employ "protracted meetings" or "revivals," as an efficient means for doing their work; and every winter thousands of persons become church-members, and "make a profession of religion" at these meetings. But so many of these stray away from the fold within a few months, that in some of the largest religious bodies among us the yearly increase in the number of members is, of late, very small indeed. What is more important than any question of numbers is the fact that during the last few years there has been a change as to the class affected by these revivals. Among those who are "converted" during these periodical efforts the number of persons who have weight in society, who add anything to the strength of the church, is every year decreasing. Most of the accessions are of persons who need a great deal of help and nursing, and there are few recruits for the class of vigorous efficient workers. The better class of young people are not now easily led into the church even during seasons of unusual interest. In other denominations, the defects, though not the

same, are as great. Men of character and energy do come into the church; they fill the pews, and liberally use their money and their ability as men of affairs to sustain their organization and all its enterprises. But they do not add to the spiritual power of the church, for they are not themselves spiritual. Religion is not at all the most vital thing in life for them. Business has a much larger place in their thought, and between their religion and their business there is a wide separation. They are still only men of the 'business world.'

The church has lost, to a great extent, its aggressive character, and acts chiefly on the defensive. It takes care of its influence, of its reputation. It manages, it arranges and manipulates, because it has nearly lost all power of a higher kind. Its utterances are timid and hesitating, or bold only with worldly pride and dogmatic self-esteem. The ministers rarely forget to think of the effect of their teaching on "the interests of the church" as their primary inspiration. They are not lifted up into commanding earnestness by the greatness of their themes. They do not smite wickedness in high places, or in the church, as they ought, nor speak to the consciences of men as teachers sent from God. The Absolute Voice does not utter itself through them. Their work is on a lower plane. The lonely heights of consecration, trodden by Hebrew Seers and Christian Apostles and God's true messengers in every age, are unfamiliar to them.

In most of the popular churches there is still a few women who have not lost the secret of a life of faith. Their lives are full of beauty and sweetness, and full of helpfulness too. They are not fed, or greatly helped, by the preaching they hear, for their own thought and inward experience have given them a knowledge of spiritual things which few of the preachers possess. Most of these women have grown away from the old dogmas, and are really liberal in their belief.

The spiritual life of the church is sadly low and weak. There is little left of the old tender, reverent, religious spirit, little of the old struggling, longing desire for the salvation of men; little of former faith in God, or of the boldness which faith inspires. So the church complacently recites the story of what she has done, counts her communicants, raises her millions of money, is thankful for her success, and feels restful and content. And yet the world's need of a church of different spirit and character was never greater than it is to-day.

I propose hereafter to write of the spiritual condition of the people outside of the churches, and other aspects of the general subject.

J. B. HARRISON.

JOUFFROY'S ACCOUNT OF HIS CONVERSION.

[From the French.]

THE day had come when, from the inner chambers of the quiet edifice of that religion which had received me at my birth, and under whose shadow my early youth had been passed, I had heard the wind of doubt, which on all sides was lashing its walls and shaking it to the very foundations. My curiosity had not been able to conceal from itself those powerful objections, sown, thick as dust in the atmosphere which I breathed, by the genius of two centuries of scepticism. In vain my childhood with its poetical impressions, my youth with its religious recollections, the majesty, the antiquity, the authority of that faith which had been instilled into me, my whole memory, my whole imagination, my whole soul, had risen and revolted against this invasion of an unbelief which deeply wounded them ; my heart had been unable to defend my reason. . . .

"I shall never forget that December evening, when the veil that concealed from me my own unbelief was rent asunder. I can yet hear my footsteps in that narrow, naked chamber, in which, long after the hour of sleep, I was still pacing to and fro. I can yet see that moon, half veiled with clouds, which threw a fitful light on its cold window-panes. The hours of the night stole away, and I heeded them not ; I was anxiously following my own thought, which from stratum to stratum was descending towards the depths of my consciousness, dispelling one by one all the illusions that hitherto had concealed it from my sight, and every moment rendering its labyrinths more visible.

"In vain I clung to those last beliefs, as a drowning man will cling to the wreck of his ship ; in vain, horror-stricken at the unknown void into which I was about to drift, I flung myself back with them for the last time towards my childhood, my family, my country, all that was dear and sacred to me ; the inflexible current of my thought was too strong ; relations, family, recollections, beliefs — it hurried me away from all ; the examination went on, more obstinate and more severe in proportion as it neared its termination, stopping only when it had reached it. Then I was aware that in the depths of my mind nothing was left standing.

"That was an awful moment, and when, towards morning, I threw myself exhausted on my bed, I seemed to feel my first life, with all its gladness and fullness go out, and another open behind me, dark and desolate, in which I was henceforth to live alone — alone with my fatal thought which had just exiled me, and which I was tempted

to curse. The days which followed this discovery were the saddest of my life. To tell the movements which agitated them would be tedious. Although my intellect could not contemplate its work without some feeling of pride, my soul could not reconcile itself to a condition so little suited to human weakness ; by violent jerks it tried to regain the shores which it had lost ; it found again in the ashes of its past beliefs, sparks which at intervals seemed to rekindle its faith. But convictions once overthrown by reason, can be re-erected only by reason ; and these lights soon went out."

They had gone out forever.

T. D.

THE PROBLEM OF LIFE.

[Translated from Renan's Introduction to the Book of Job.]

AT the first glance it certainly seems inexplicable that the men most animated by the sacred fire of their work — a David, an Elijah, an Isaiah, a Jeremiah — should not have held, in regard to the future of man, that system of ideas which we are wont to regard as forming the basis of all religious belief. But in this very thing it is that the greatness of Israel appears. Israel did better than invent, for the satisfaction of its imagination, a clear system of future rewards and punishments ; it found the true solution of all great souls ; it resolutely cut the knot it could not loose. It cut it by action, by the obstinate pursuit of its idea, by the vastest ambition that has ever filled the bosom of a people. There are problems which we do not solve, but pass over. Of this number is the problem of human destiny. They who stop at it are undone. Those alone attain to a discovery of life's secret, who are able to stifle their inward sadness, to dispense with hopes, and to silence those enervating doubts at which only weak minds and periods of exhaustion stop. What signifies reward, when the work is so fair that it contains in itself the promises of the Infinite ?

Three thousand years have passed over the problem discussed by the wise men of Edom, and, notwithstanding the progress made in philosophic method since their day, we cannot say that we have come a step nearer its solution. Viewed in the light of individual rewards and punishments, the world will forever be a subject of dispute, and God will always sternly give the lie to those awkward apologists who would defend Providence on that desperate basis. The offence which the Psalmist took at seeing the peace of sinners, the indigna-

tion of Job at the prosperity of the impious, are feelings justified in all time. But what neither the Psalmist nor the author of the Book of Job could comprehend, what the succession of schools, the mixture of races, and a long education of the moral sense alone could reveal, we have learnt. Beyond that chimerical justice which the superficial common sense of all ages has been fain to discover in the government of the universe, we perceive laws and an aim far higher, without the knowledge of which human things could appear nothing more than a tissue of unrighteous dealings (iniquities). The future of the individual has not become clearer, and perhaps it is well that an eternal veil should cover truths which have a value only when they are the fruits of a pure heart. But one word which neither Job nor his friends ever utter, has acquired a sublime meaning and force ; duty with its incalculable philosophic results, imposing itself on all, resolves all doubts, reconciles all contradictions, and forms the groundwork on which to re-erect what reason has destroyed or allowed to decay. Thanks to this Revelation, free from all ambiguity or obscurity, we affirm that whosoever shall have chosen the good, will prove the truly wise man. *He* will be immortal ; for his work will live in the final triumph of justice — the great result of the divine work accomplished by humanity. Humanity works out the divine as the spider weaves its web ; the path of the universe is shrouded darkness, but it moves towards God. Whilst the wicked man, be he fool or foolish, shall perish utterly, in the sense that he will leave nought behind, in the general result of the labor of his kind, the man that is devoted to the things that are fair and good, will partake of the immortality of that which he loves. Who lives so much at this hour as the obscure Galilean who, eighteen hundred years ago, cast into the world the sword which divides us and the word which binds us together ? The works of the man of genius and of the man of rectitude shall thus alone escape the universal decay ; for they alone count in the sum of the things that are won, and their fruits shall go on increasing, even when a thankless humanity forgets them. Nothing is lost ; what of good the most unknown of virtuous men have done, weighs more in the eternal balance than the most insolent triumphs of error and of evil. Whatever form he may give to his beliefs, whatever symbol he may employ to clothe his assertions of the future in, he may well say with the old patriarch of Edom : "Yea, I know that my Avenger liveth, and that he will appear at last upon the earth. When this skin shall have fallen to pieces, stripped of my flesh I shall see God. I shall see him for myself : mine eyes shall behold Him, and not another's ; my reins within me are consumed with expectation."

T. D.

SELECTION FROM AN UNPUBLISHED POEM.

. Said the Master: "It is writ,
 Heaven's Kingdom is within you. Know you not,
 Yourself are portion of the builded All,
 Brother to what you seek? O then weep not
 Like a weak babe within its nurse's arm,
 That clings, and will not nestle in the breast
 The mother offers, knowing not her face.
 March forward, hopeful of the time to come,
 And what you sought without, seek now within.
 You shall envisage the unchanging soul
 With unimaginable splendor girt,
 Play with her terrors lovingly, and bathe
 In all her fiery deeps, for she is yours
 And never can be taken. O dream not,
 'Tis yours to scale the crystal walls of heaven,
 And with familiar eyes to contemplate
 The eternal forms in naked majesty;
 Nor yet to guess the puzzles of the world
 By slow ascensions of imperious thought;
 Nor boldly spying out the secret halls
 Of Knowledge, to behold her eye to eye.
 But Love is yours; gracious interpreter
 Of the great silence, and the mystery.
 All victory has nature with an oath
 Given to the Soul that fearlessly obeys
 Her inmost law of love. And Love is but
 The soul's divine acquaintance with herself.
 Be not the fool of time. But know full well
 Illusion harbors in the eye that sees,
 And from the unconscious mind her currents flow.
 Whose converse is with shadows, by degrees
 Is turned to shadow, and his folly names
 The world a potter's vacant trick. Purge then
 The mind. Lift it to overpeer the peaks
 Of time and sense, to where 'mid awful rays
 The uninvested Truth unsearchably
 Reposes. Cast aside there weights of doubt;
 Trust the great God that he is good and fair
 With unexpressive beauty. Break the band
 That hinders, and surrender and forget;

For these prelude the heaven-illuminated eye,
The aspiring hope pinioned with starry fire,
The consecrated soul, the holiness,
Divine revealments, satisfying peace.
Once islanded upon itself, the mind,
No more a shifting Delos, is bound fast
To the firm world, and on its margin's roll
The waters of the everlasting sea,
The thunder and the mighty harmony.
But ah, my son, all words are broken hints
Which life adjusts to a significance.
Yet these may prompt you in secluded hours
To toil without remission. Largelier
My heart desires to speak the pregnant lore
Of Culture; and a greater far than she,
Reverence, and haply will before I die.
And so, perchance, if you fail not in hope,
Nor slumber, nor forego the constant eye
Of holy vigilance, you will achieve
Intelligence of the Divine, and win
A high, imperishable goal. O then
Lift up thanksgiving and a voice of praise.
For who has held this knowledge, though he lose
Its quickening presence for a season, yea,
Although the dark floods overwhelm him for an age,
Alway retains a lofty memory
That through the foam and clamor bears him up
To be that force he has been and may be.
My son, beware the common and the base.
For a dread fate, born of the recreant soul,
Works through all elements and accidents,
Empoisons the sweet air and thieves away
The sustenance of purposes divine,
Yea, marring the prime splendor of its hope,
Topples the Spirit into gulfs of night."

Then Vivian, re-emboldened and consoled,
Lifting his eyes from their abasement, smiled,
And to the Master said, "Great thanks I owe
For these unfoldings. Like a rock that feels
The throes of Phœbus' lyre, my heart perceives
Harmonious motions, instincts that presage

Triumph and sweetest reconciliation there.
 'Tis true that many shadows are withdrawn.
 Enough, enough of dead, mechanic days,
 Of visual strivings touching transient ends,
 Of sowing golden seeds on barren sands.
 But if there be some good will never pass,
 Some mountainous pillar firm amid the flood
 Of that which, seeming, still must seem
 The faithless figment of a deeper seeming,
 Surely its lodgment centres in the Soul.
 O then no more the footless thought, no more
 Anguish of warring fancies. I will be
 Swift to forsake, encounter and endure,
 Earnest to listen, instant to believe
 Monitions that have here their birth."

And Paul

Leaned over and kissed Vivian on the cheek,
 And said, "O friend, I will repeat a strain
 A fair star gave me while I watched his steps
 At midnight." And he turned upon his back,
 Fixed his blue eyes on heaven, and thus began:

"O well for him, whose spirit, wise
 Above the mortal jar and bruit
 Of seeming evils that impute
 Discord to the designing skies,

Beholds the large necessity,
 And each upon his starry road,
 The shining periods of God
 Complete themselves in majesty;

Unharm'd and undiminished, whole;
 Infecting wild and baser forms
 With their endeavor, as the charms
 Of orphic lute, all natures stole.

Calm-hearted, as his trust is deep,
 This one has amplitude of scope,
 Even to the measure of his hope,
 Because august Desire will keep

True to her proper ordinance,
No longer threading ways of mire,
Nor scorched in lonely lands of fire,
Nor drifted on the tides of chance.

And his achievement, as a brook
Simple and pure and joyful runs,
Courts not acclaim of praise, nor shuns
The gorgon worldling's whetted look.

This the true sage who can postpone
The lesser gain that turns by use
Into a seed of worst abuse,
Whose name is death, when fully grown,

Unto the lordly after-good,
That comes through clouds of radiance,
Wearing a glorious countenance,
To every soul of noble mood.

But woe to him who thrusts a hand
Itching with thirst of base increase
Among the sweets while yet the bees
Come in thigh-burdened from the land.

He gathers loss and bitter pain.
But trust the years, they will achieve
A fairer than thy dream and weave
An ampler heaven, more pure of stain.

Let ripen that which grows. Debar
No crescent blossom from its girth
And golden finish, which the earth
Gives to her chosen with fond care.

But temper so thy shaping power
That each endeavor may be rife
With the one spirit of thy life,
And hour be kin to rolling hour.

Ah, he forestalls all increment,
Who counts the years of worth to hide
The steppings of unlawful pride
With splendor false and transient.

Let the eye range. Behold afar
A clearness on the brow of night,
The tempests wing aglow with light,
Born from the wheels of some grand star.

Let the eye range. Behold the Deep
Slowly retires her mutinous heads,
While all along her million beds
The soul of chaos lies asleep.

Let the eye range. So, the wise fate
Brings from the thunder and turmoil
With method sure and patient toil
Something of beautiful and great."

THE SOCIAL-SCIENCE MEETING AT NEW HAVEN.

AS previously announced in these pages, the Third General Meeting of the American Association for the Promotion of Social Science, took place at New Haven, Conn., on the ninth and tenth of October. The sessions were six in all—three on each day, and were very respectably attended by members of the Association and citizens of New Haven and other parts of Connecticut. The Governor of the State presided at the opening session, and then gave up the Chair to the Vice President, Hon. Amasa Walker, Chairman of the Massachusetts Labor Commission of 1866, who continued to preside until the final adjournment. Governor Hawley, in the meantime, remained an attentive auditor while the papers were read and the discussions went on, and expressed a particular interest in those which related to Labor, to Tenement Houses and to Prison Discipline. The President and many of the Faculty of Yale College, several gentlemen now or formerly connected with the American Asylum for the Deaf and Dumb at Hartford; the Commissioners of the Reform School and the Lunatic Asylum, lately established in Connecticut, and other official persons, not members of the Association, were also among the audience. Delegates were sent from the Boston Association, and from the New York Prison Association, and letters were read from many of the corresponding members, expressing their interest in the Association, and their regret at not being able to attend the meeting.

The Annual Address, in consequence of the serious illness of President Rogers, was delivered by Professor Eliot, one of the General Secretaries, and formerly President of Trinity College, in Hartford. It was a clear and admirable statement of the work of the Association, and the province of Social Science. Dr. Eliot began by saying:

"The President of the Association being prevented, to our great regret, from meeting with us at this time, I have been instructed by the Executive Committee to open the meeting by a brief introductory address.

Our Association is still on the threshold of its career. Started a little more than a year ago, it has been occupied chiefly in organizing itself and preparing for future labors. Besides its first meeting, it held a second a few months after the first, and assisted in a convention of delegates from the principal reformatories of the United States. At these three meetings some of the chief questions in Social Science have been taken up, and treated with an interest which gives promise of large activity in the cause. Local societies have been formed in several places, and through them, as through others yet to be formed, it is hoped that our influence will gradually extend. Inquiries from near and remote parts of the country, sometimes on points of theory, sometimes on points of practice, have been addressed to us; and imperfect as have been our replies, they cannot have proved altogether vain. In short it may be stated, as the clear result of our year's experience, that the Association is needed, and that it will be sustained."

After alluding to the death of Professor Rogers, a brother of the President, and a corresponding member, and explaining the organization of the Association, Dr. Eliot went on to say:

"The very first object of the Association is to bring together such as are laboring at any portion of the work before us. We do not ask them to forsake their duties or abandon their organizations; on the contrary, we earnestly desire the continuance of the efforts they have been wont to make. But we do ask them to meet with one another and with ourselves, that we may know what they are doing, and they what we are doing, and that out of a comparison of interest with interest, and system with system, light may be thrown upon our various paths; and a feeling that we are striving in the same direction and in the same spirit, may become a source of strength and inspiration to us all.

To this end we earnestly invoke the co-operation of all to whom any of the various problems in Social Science are objects of inquiry. We find ourselves surrounded by associations and individuals whom we would gladly persuade to a degree of intercourse from which, however they regard it, we are sure to profit. We need their experience, their habits of thought and action, their views of the dependent classes, to furnish our departments with the facts and special principles without which we cannot work to any advantage."

Special attention was then directed to several of these organizations whose doings or investigations throw light upon the various problems of Social Science.

"Some of the gravest questions are to be examined with the help of an association as national as our own, the Association of Medical Superintendents of American Institutions for the Insane, whose last annual gathering was largely occupied in considering the treatment of Chronic Insanity, a subject of the first importance in Social Science. Our President is also the President of the Massachusetts Institute of Technology, an institution which, if it fills in the outlines of its design, will be of inestimable service to Social Science. Besides its School of Industrial Science and Arts, in which it is intended to give courses of instruction to either sex and to the adult as well as the young, it has its Society of Arts to promote research in industrial science, and its Museum or Conservatory of Arts, to aid the development of mechanics and manufacturers.

The Journal of Prison Discipline continues to embody the experience of

the Philadelphia Society for Alleviating the Miseries of Public Prisons, whose exertions, begun as long ago as 1787, are still untouched by age, and the society stands to-day the foremost representative of the separate system of imprisonment. The Prison Association of New York has reached a point of development that justifies the language of its last annual report: "In no previous year has it exhibited a vitality so high, an energy so intense; in none have its labors covered so wide a field." And yet more promising are the duties in which it is now engaged, examining the prisons of the State judicially, or by sworn testimony. The care of the poor occupies a large number of local associations, from all of which we have much to learn. The New York Association for Improving the Condition of the Poor, whose work is made the subject of an editorial article in the August number of *Good Words*, closes its report for the last year with unabated devotion "to its one sole primary object, the relief and elevation of the indigent." The Children's Aid Society of New York report that they have assisted, during the preceding twelve-month, 11,000 children, some with schooling, some with lodging, some with permanent homes; and urge in the report "the wish that more might be done." The trustees of Mr. Peabody's munificent provision for the poor of London, report in a document which, though very simple, forms a most striking page in the annals of Social Science, that two immense buildings—one at Spitalfields, the other at Islington—are already occupied by nearly 1000 inmates, and that other buildings for a still greater number of the London poor are in course of erection. I have heard it said, I know not with what accuracy, that the report of a Model Lodging House Association in Boston, sent many years ago to Mr. Lawrence, then our minister in England, was brought by him to the notice of Mr. Peabody, in whose mind the design of the same work on a far larger scale thus found reception. If this was so, the Peabody buildings are doubly American; American in their suggestion as well as in their execution.

The work commenced or carried on by the National and State Governments, the Sanitary Commission, the Freedmen's Bureau, the Canadian Board of Inspectors, the Massachusetts Board of Charities, etc., was also noticed, and its connection with the work of the Association was pointed out. In regard to the necessity for a general, co-ordinating organization, some just statements and illustrations were given:

"It belongs to local or special organizations to gather particular facts, form particular rules, and arrive at particular results; not that they are imperfect because particular, for if they were other than particular, the purpose of such organizations would be defeated. To a National Association like our own, it belongs to collect the data of all local movements, and to proceed thence to the general principles, in which Social Science, like any other science, is ultimately embodied. An Association whose province it is to be inductive, to reason from particulars to generals, with the help of those who are collecting particulars, will in its turn help them. What we need, in promoting Social Science, is exactly what we should need in promoting any science, the *legum leges*, the fundamental laws upon which it is to rest, and according to which its fabric is to be reared.

"The very activity of our community in social enterprises makes the acquisition and the application of these general principles a necessity. When one reads, for example, of the great Military Asylum to be established at Milwaukee, of its 500 acres, its building to cost \$1,000,000, its 10,000 or 15,000 invalids, and hears that two more asylums of the same overgrown bulk are projected, he cannot but regret that the truths of Social Science had not been disseminated in time to prevent so mistaken a course

in providing for the disabled defenders of the Union. The state of our national finances, or of the prevalent opinions concerning them, shows the same necessity of sounder views among the people. While the Secretary of the Treasury has been successful in effecting a reduction in the public debt unparalleled in financial history, we are still laboring under an unnecessarily burdensome taxation, as well as a still more unnecessarily burdensome confusion of ideas concerning all the leading questions of revenue, currency and trade. I know of no subjects of greater material, and few of greater moral importance than those included in our department of finance, and it is so much to be desired that the Association may contribute something towards the formation of a wise public opinion in relation to them.

"For it is another and a chief object of our organization at once to interest and to instruct the nation in Social Science. Whoever knows anything of the meetings of the National Association of Great Britain, as they have been held from year to year, must have been struck with the large numbers in attendance, and those not only of scientific and educated men, but of the people at large, particularly of the industrial classes, many of whose members take an active part in the proceedings of the Association. The meeting for this year, announced to begin several days ago, and therefore in session at this moment, was appointed to be held at Manchester, in order that it might be within the reach of the great manufacturing interests of the kingdom. It may be well for us to follow the example of the older Association in choosing our next place of gathering. Let us hope, at all events, that as our Association grows in age and in power, it will succeed more and more fully in enlisting the national sympathies and quickening the national exertions in behalf of Social Science. The nation will not be the loser by our gains."

Dr. Eliot then made a statement, on the part of the Executive Committee, of the papers to be read, and the subjects to be brought forward for discussion, at the New Haven meeting. He added these interesting particulars concerning the proposed Social Science Congress at Paris next year, and the visit of members of the American Association to various parts of Europe in the present year:

"The committee also desire to bring to your notice the project of a meeting of representatives from various countries to consider social questions at Paris, in the month of September, 1867. M. Ducpétiaux, of Brussels, one of our corresponding members, writes to us — 'It will hold its sessions on the ground of the exhibition. It will continue for a fortnight, and its discussions will be combined with visits to the exhibition and the principal establishments, so as to associate theory with practice. The debates will bear upon all that relates to the physical, intellectual, and moral condition of the laboring classes.' To this international gathering the Association may deem it wise to send one or more of their own number. Certain it is that such an opportunity of meeting those of kindred pursuits, and examining the organizations and institutions to which they are devoting themselves on the other side of the ocean, cannot fail, if it is improved, to further the progress of Social Science among ourselves. Two of our members, one at the head of an important asylum in Connecticut, the other in charge of a large reformatory in Massachusetts, have been spending part of the present year abroad, and we cannot doubt that their travels will redound to the benefit of the interests with which they are associated at home. Striking the contrast between those who flutter to Europe merely to amuse themselves, an object which, small as it is, they often fall short of attaining, and those who devote their journeyings, as they devote their lives, to the welfare of mankind."

After tracing the intimate connection between Christianity and movements like that in which his audience were engaged, Dr. Eliot closed, amid applause, with these words :

"In the sketch by Silvio Pellico, recently translated by Lady Georgiana Fullerton, of the Marchesa Giulia Falletti, whose self-denying and persuasive labors in the prisons of Turin recall the earlier efforts of Elizabeth Fry, the biographer speaks of the close association between the religious and philanthropic elements in the character of her whom he portrays. 'God and the poor!' he exclaims: 'All she needed and all she lived for is summed up in these words.' Be these our motto—God and the poor—and let us labor to His glory and to the good of man. With such a cause we have abundant reason to be satisfied; so that it has reason to be satisfied with us, all will be well."

We have cited much from the address, because, to all who heard it, or read it in the partial reports of the New Haven journals, it seemed to strike the key-note of the meeting. The papers which followed were very diverse in subject and mode of treatment, but all showed the same earnest spirit, and more or less of the same research. Rev. C. F. Barnard, of Boston, gave a brief paper on *Early Training as a Means of Checking Pauperism and Crime*. Mr. Clarence Cook, of New York, a longer one on *The Application of Design to American Manufactures*, in which he dwelt on the value of Art as applied to Industry, and the great lack of this application in America. The remainder of the first session was devoted to a statement made by Mr. Alexander Delmar, Director of the New Bureau of Statistics at Washington, in regard to the work of his Bureau.

In the afternoon of the 9th, the general question of Labor having been brought forward by the Executive Committee, the first paper read was by Mr. Robert M. Hartley, of New York, Secretary of the New York Association for Improving the Condition of the Poor. Its subject was the Employment of Women, which was treated at much length. A discussion followed on this topic, and also in regard to the Employment of Children, Co-operative Associations, Wages, an Eight-hour law, and other points. Among the speakers were the Vice President, Mr. Walker, Dr. Edward Jarvis, Mr. Delmar, Hon. George Walker, of Springfield, Prof. Perry, of Williams College, Mrs. C. H. Dall, Dr. Nathan Allen, of Lowell, Judge Washburn, Mr. Edward Earle, Mr. F. B. Sanborn, and Hon. David A. Wells, Revenue Commissioner. This gentleman, who has lately been investigating the question of Labor in its connection with American manufactures and national revenue, made some very striking statements concerning the rate of wages and the demand for labor. The discussion was continued in the evening, and in course of it Dr. E. C. Wines, of New York, Secretary of the Prison Association, read a paper on *The Contract System of Labor in Prisons*, and Hon. Gideon Haynes, of the Massachusetts State Prison, a paper on *Prison Holidays*. Including the address, therefore, there were seven papers read on the first day, for the evening session opened with a paper by Judge Washburn, on *The Relation of the Common to the Statute Law*. This was by no means technical, but a simple setting

forth of the nature and province of the Common Law. It was heard with entire attention by a large audience, among whom were many members of the bar.

SECOND DAY.

The Association held its Annual Meeting for the election of officers and other business at 9 A.M., on the 10th of October. Before proceeding to the nomination of officers, an amendment to the Constitution was proposed by Mr. F. B. Sanborn on the part of the Executive Committee, who desired that their number might be increased. Accordingly the fourth article of the Constitution was so amended that five additional vice presidents were created, and the four special secretaries were added to the general committee, increasing that body from thirteen to twenty-two. As amended this article now reads : —

"ART. VI. The officers of this association shall be a President, nine Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, five Directors, and four Special Secretaries, who shall constitute an Executive Committee and shall have power to fill any vacancies in their body which shall occur between the annual meetings. One vice-president and one director shall be assigned to each department; and these, together with a special secretary for each, shall constitute the executive committee for each department. The fifth director shall act as librarian. These twenty-two officers shall hereafter be chosen annually, on the second Wednesday in October, and shall hold office till their successors are chosen."

A nominating committee was then appointed by the Chair, consisting of Dr. Henry Barnard of Annapolis, Md., Edward Earle of Worcester, Prof. Gilman of New Haven, F. B. Sanborn of Concord, and George Walker of Springfield. This committee after mature deliberation reported a list of names, which with but slight alteration was accepted by the meeting, and the following officers were chosen. Those marked with a star are re-elected, but not all to the same office that they held the previous year.

President. — *Prof. W. B. Rogers, Boston, Mass.

Vice Presidents. — Rev. B. Sears, D. D., Providence, R. I.; Dr. Edward Jarvis, Dorchester, Mass.; *D. A. Wells, Esq., Washington, D. C.; *Hon. Emory Washburn, Cambridge, Mass.; T. H. Burrows, LL.D., Lancaster, Pa.; Rev. T. D. Woolsey, New Haven, Conn.; Hon. R. C. Winthrop, Boston, Mass.; Hon. Amasa Walker, North Brookfield, Mass.; Oliver S. Strong, Esq., New York.

Directors. — Prof. D. C. Gilman, New Haven, Conn.; F. L. Olmsted, Esq., New York; Prof. A. L. Perry, Williamstown, Mass.; *Prof. T. W. Dwight, New York; *Mrs. C. H. Dall, Boston, Mass.

General Secretaries. — *Dr. S. Eliot, Boston, Mass., (Cor. Sec.); *F. B. Sanborn, Esq., Concord, Mass., (Rec. Sec.)

Special Secretaries. — Hon. J. D. Philbrick, Boston, Mass.; Miss A. W.

May, Boston, Mass. ; *Hon. George Walker, Springfield, Mass. ; Hon. E. R. Potter, Kingston, R. I.

Treasurer. — *J. J. Higginson, Boston.

It seems, then, that nine out of the twenty-two members of the Executive Committee are re-elected, and all the officers chosen have accepted the trust. The four vice-presidents and the four directors first named, are assigned to the four departments in the order of their names, and the same is true of the special secretaries. The order of the departments is, I. Education ; II. Health ; III. Trade and Finance ; and IV. Jurisprudence.

During the consultation of the nominating committee, the papers and discussions went on.

Dr. William Reed, city physician of Boston, read a paper on the subject of *Cholera, and the means of its Prevention.*

Dr. Edward Jarvis of Dorchester read a paper on *The Connection of Diet and Food with Health, and the Responsibility of Housekeepers for the Health of the Family.*

Mr. F. B. Sanborn next read a paper on the *Education of Deaf Mutes and Blind Persons according to the System of Dr. Blanchet of Paris.* This was a brief statement of who and what Dr. Blanchet and his method are, with some of the arguments in its favor. Among other things, Mr. Sanborn cited the testimony of the Abbe Carton of Bruges, an old teacher of deaf mutes, in support of the plan of educating them in the common schools, as Blanchet recommends.

In regard to teaching articulation and curing deafness, Mr. Sanborn stated what Blanchet claimed to have demonstrated, but did not put himself forward as supporting the teaching of articulation to congenital deaf mutes. His object seemed to be to make a candid statement of Blanchet's position, and to elicit discussion respecting it.

A long discussion followed, but the speakers generally confessed to much lack of knowledge in regard to Blanchet, and reasoned from general principles.

Rev. W. W. Turner, formerly Principal of the Hartford Deaf and Dumb Asylum, spoke first. He said there had never been a case in this country in which a congenital mute had been taught to express its ideas orally, without the introduction of signs. The only language which mutes naturally attempt is that of signs. Mr. Turner spoke at length on the subject, giving the results of his experience and referring to many features of the work in a very interesting manner. He argued against the system of mingling of mutes with other children in schools, and pointed out the various difficulties to be met with in establishing it. He thought Dr. Blanchet's method had been tried and pronounced a failure. He believed there was no method equal to that of signs, as now used in this country. Of this, every practical teacher in the country is fully convinced. He expressed, however, the willingness of the Hartford Asylum to adopt any improvements which were shown to be valuable.

Dr. Stone, Principal of the Hartford Asylum, did not think Dr. Blanchet's

system practicable. It was not a new one, but had been tried years ago and had proved a failure. He held that none but cultivated men make good teachers, so that the teachers of common schools would not answer, and for that reason no mutes should be sent there.

Prof. George E. Day, of New Haven, thought Dr. Blanchet's system a wrong one, and was opposed to its introduction in this country. Prof. Day, who has twice visited Europe to examine the schools for teaching deaf mutes, and who alone of the opponents of Blanchet seemed to have some knowledge of his system beyond what had been given in Mr. Sanborn's paper, spoke with great respect of the Abbé Carton, and hoped that his book on the early instruction of deaf mutes would be translated by the association.

Edward M. Gallaudet, a son of the founder of the Hartford Asylum, and President of the National Deaf Mute College, Washington, D. C., spoke at length against the adoption of Blanchet's idea of putting deaf mutes in the common schools. He hoped the day was far distant when any experiments should be tried that should, in the least, jeopardize the happiness, prosperity and advancement of this class of persons. He was, however, in favor of receiving any suggestions. Mr. Gallaudet's remarks were very able and interesting, and in course of them he alluded to the fact that his own mother-tongue was the language of signs, — the wife of Dr. Gallaudet having been a deaf mute. This discussion ended without being brought to a close, and will no doubt be renewed at subsequent meetings.

Hon. David Wilder, of Boston, made a statement on the subject of "Tenement Houses." He spoke in favor of octagonal dwelling houses for single houses in the country, and illustrated their convenience and comfort, by a diagram on a black-board.

At the Evening Session Mr. Gaylord B. Hubbell, a former Warden of the Sing Sing Prison, delivered an address on the present condition of the Irish Prisons, which he had lately visited. He stated that the best prison system he had ever known was to be found in Ireland. There, the prisoners were sentenced for a period of years, and went through a regular course of moral training, while by their conduct they could make their term of imprisonment shorter than the sentence. At first, they were confined in a cell and kept on low diet. In the course of eight months they were advanced to a better grade of work and diet, and, in time, promoted to another kind of work, more honorable; and as they grew better, were advanced until their period of prison life was concluded. In one prison in Smithfield the chaplain delivered regular lectures, and did much to elevate the morals of the prisoners. Mr. Hubbell related many incidents of his visits to the English and Irish prisons, and spoke at some length of the Ticket-of-Leave System. He was most fully convinced that the Irish Convict System was far better than any he had ever seen in practice in the United States. Mr. Hubbell was one of the delegates from the Prison Association of New York; his colleague, Dr. E. C. Wines, had read, the evening before, a lucid and forcible paper on the *Contract System of Labor in Prisons*, which he thought very bad. In this Mr. Hubbell coincided.

The proposed discussion on the Police was postponed to the next meeting.

In the latter part of the evening further business was transacted. General Oliver O. Howard was elected an Honorary, and Patrick J. Murray of Dublin, a Corresponding Member. Other nominations of Honorary Members were referred to the Executive Committee.

The annual assessment was fixed at three dollars.

Mr. Sanborn, the Recording Secretary, moved the following resolution, which he accompanied by some remarks on the life and services of the late Prof. Rogers :

Resolved, That in the recent death of our associate, Prof. Henry D. Rogers, late of the University of Glasgow, we mourn the loss of a zealous laborer in the cause of science, and a warm friend of mankind.

The resolution was unanimously passed, as also were the two following :

Resolved, That the greetings of this Association be sent to the British Association for the promotion of Social Science, now in session at Manchester, whose discussions have served to point the way towards solving many questions which our own country must meet.

Resolved, That the thanks of the Association are hereby offered to the Governor, and the citizens of Connecticut who have welcomed us and participated in our sessions, to the Mayor of the city, and the Common Council of New Haven, for the courtesies which have laid us under obligations to them, and to the representatives of the press, who have aided so efficiently in promulgating our papers and discussions.

At 10 p. m. the Association adjourned ; but such of the members as remained in the city, on the morning of the 11th visited Yale College, by invitation of President Woolsey. The brief abstract which we have given, conveys but a feeble idea of the proceedings and the spirit of the meeting.

S.

BOOK NOTICES.

CHRIST AND THE PEOPLE. By A. B. CHILD, M. D. Boston : Adams & Co. 1866. pp. xviii. 203.

An introduction to this volume informs us that it is an evidence of the progress of human thought in the direction of Natural Law. We like and welcome this feature of the book. And we recognize the pure spirit in which it has been conceived and written. Many excellent pages teach the superiority of Love to Force, the value of Sacrifice, the uses of Evil.

It is the spirit of these pages that is chiefly valuable and suggestive. We cannot subscribe to such statements as the following: "If a man is an enemy to me, there is surely in me some want of manliness and generosity

towards him, that made him and keeps him such"—"this something in me, that keeps up his wrath and enmity, belongs to a condition in me that in no wise is superior to, or above the condition of his hatred; so the hated stands on a level with the hater." We commend this to Mr. Beecher, if he does not already believe that something treasonable in him has till lately fed the animosity of traitors. He is certainly now in a poor way to test the value of such a concession.

And we do not believe that "with the creation and violation of commandments and laws that men have made, sin had birth:" "behold the seed of all sin, behold the root of all evil, namely, human law." The author spoils his attempt to show the educating effects of evil by such statements which take the whole problem out of creation and Providence, and make it an accident of society. Mr. Jefferson Davis and his late ally, the President, may patronize Mr. Child when he maunders in this way: "Our country has suffered four years' war, and this war is the immediate fruit of the laws of man—the laws that our nation has made, and the penalties that follow the violation of these laws." A man might as well say that his house has just been robbed because he did not leave the front door ajar, with a card to direct callers to the place where he keeps (but should not), his silver. No such person as a burglar can exist until you cease to "let him alone."

We call the attention of that great anti-tobacconist, Mr. Trask, to the new physiological view of that weed here given by Mr. Child: "The tobacco used in the United States costs more than the bread. Why is this apparently useless cost supported? The use of tobacco does not benefit physical life. Men use tobacco because they *must*. It is an ordinance of wisdom, for the benefit of life hereafter. Men of feeble thought and feeble sight say that it is wrong, that it is contrary to the will of God." Mr. Child merely means to say that an injury done to the physical health may have its spiritual benefits for the reformed individual. But his forms of statement defeat his own interest.

There is but one of his paradoxes which we are sometimes tempted heartily to subscribe: "Preaching and sinning are, in point of merit, identical." There is too much of both, and their quality is too painfully interchangeable, and their objects, therefore, undistinguishable.

But we bring our remarks upon this volume, whose pure spirit is sadly marred by a vicious way of putting everything, to a hurried close; for on the same page with the above quotation we find the following, which we have not the hardihood to disregard: "The criticisms that will be hurled against the utterances of these pages to pronounce them demoralizing, destructive, dangerous, sinful, may be just as demoralizing, destructive dangerous and sinful, without the knowledge of the one who may criticise and denounce. There is no less sin in the blamer than the blamed."

Oh, that some double-dyed villain would drop in this morning, that we might first endure, then pity, then embrace.

J. W.

THE SOUTH SINCE THE WAR: As Shown by Fourteen Weeks of Travel and Observation in Georgia and the Carolinas. By SIDNEY ANDREWS. Boston: Ticknor & Fields. 1866. pp. 400.

The managers of the *Boston Daily Advertiser* gave the letters of this correspondent to the public a year ago. It was at a time when the North had not made up its mind upon the vexed question of the condition of the South, and of the amount of loyalty that was perceptible there. In this respect the *Advertiser* performed a patriotic and welcome service by publishing views that were at variance with those which the Administration sought to press upon the country. Its foresight has since received the too palpable endorsement of the South itself, written in blood at Memphis and New Orleans.

We recommend this book to all persons who desire to understand the moral and political condition of the States through which Mr. Andrews travelled. He describes well how the act of secession was forced through, and shows that the leaders in rebellion are likely to be the leaders in reconstruction, notwithstanding the earlier prospects that more moderate counsels would prevail. The book describes men well, is full of dramatic interest, has many a touch of local color, and deserves to rank with Olmstead's volumes.

Mr. Andrews found that the gentlemen in Georgia "pretty generally agreed that Andrew Johnson had disappointed the South, being less harsh than it was expected he would be." And they thought that the South and the democratic party could elect him in 1868. Andrew Johnson himself appears to us to be the chief obstacle to that happy combination.

Let the North take to heart this bit of confession made by a Georgian in a conversation upon reconstruction. "You Northern men can't see much of the real feeling here. Get the troops away and the State into Congress, and I give you my solemn word that I believe three-fourths of the counties in the State would vote for such a penal code as would practically reduce half the negroes to slavery in less than a year."

"Mercy to the individual is death to the State; and in pardoning all the leading men, the President is killing the free State he might have built here." This sentiment is identical with that which the President addressed to the delegation of Illinois citizens a week after the assassination of Abraham Lincoln. He said then: "I know that men love to have their names spoken of in connection with acts of mercy, and how easy it is to yield to this impulse. But we must not forget that what may be mercy to an individual is cruelty to the State. In the exercise of mercy there should be no doubt left that this high prerogative is not used to relieve a few at the expense of the many. Be assured I shall not forget that I am not to consult my own feelings alone, but to give an account to the whole people." We have no doubt that the people in November jogged the failing memory of the man who uttered these words.

THE LITTLE THINGS OF NATURE, considered especially in relation to the Divine Benevolence. By LEO HARTLEY GRINDON. Second Edition, revised. Boston: T. H. Carter & Son. 1866. pp. 88.

The author states that the papers in this volume make no claim to a scientific character. They are very pleasant reading, however, and occasionally furnish a novel and striking fact. Mr. Grindon's pen runs rather too easily into a sentimental style which does not enhance the merit of his observations. But we have no doubt that it is agreeable to a large class of readers who like to find a great deal of admiration of God's benevolence in all books that touch upon scientific matters. For our own part we dislike to be continually nudged, in our amateur explorations of any of the kingdoms of Nature, and exhorted to recognize those attributes of the Lord, which the facts themselves are showing to us with all their mighty emphasis. "This, gentlemen, is our Heavenly Father: He takes an airing in his garden; at present He is looking up His bugs and insects, and seeing that they continue to be endowed with marvellous instincts and capacities for enjoyment. Stand aside a little, gentlemen, that the Lord may get at these bees and spiders with His astonishing benevolence." This style, we say, becomes annoying to the spectator; and we should think that the Divine Mind itself would be little flattered by these constant introductions which pre-suppose a constant difficulty in recognizing it.

But this is no drawback at all to numerous readers who will derive real pleasure from the substantial portions of these pages. If it were worth while, we might expose the fallacy in the reasoning about miracles on pp. 40, 41. Do scientific men indulge in such gentle gossip to save their credit with their reader as men of Faith? Their works will show their Faith when they simply present and illustrate the works of a consistent and inviolable order. To see that, to believe in it, to trust the soul and body to it, and to confide to it all the possible fortunes of the universe, is the sublimest act of Faith of which the human mind is capable. But that old end of the miracles keeps travelling up to the tongue. We recommend that scientific books eschew it.

J. W.

OUR ETERNAL HOMES. BY A BIBLE STUDENT. From the Fourth London Edition. Boston: J. H. Carter & Son. 1866. pp. viii. 186.

This is a good dense specimen of a British religious book. "In our inquiry," says the author, "into this sublime subject, we shall only seek to learn and indicate the glimpses of heaven furnished to us in the Bible. From the Scriptures we derive our knowledge of the fact that there is such a state. No means other than revelation could supply us with the declaration of this fact."

If there be anything more puerile than the object of such a book, it is the sentimental method of its treatment. Words and texts from Old and New Testament swell with plenary inspiration, and burst their thin skins to hold the author's gaseous heaven. Certainly we prefer to have our heaven

remain unproved. We would risk not finding any at all rather than be convinced there is none by reading such a book. And we profoundly regret the niceness of the paper and type which lend themselves to disgust men with immortality. The book is printed from the fourth London Edition. How many thousands, then, of Victoria's poorest subjects are at this hour asleep!

SHORT SERMONS TO NEWS-BOYS: with a History of the Formation of the News-Boy's Lodging-House. By CHARLES LORING BRUCE. New York: Scribner. 1866. pp. vi. 244.

Mr. Bruce gives a good account of the facts and feelings which led to the formation of a Children's Aid Society in New York, in 1853. While he was Secretary and Trustee of that Society, his attention was arrested by the forlorn condition of the news-boys and street-boys, for whom nothing appears to have been done by any church or mission that then existed in the city. He describes the condition of these boys, and gives us an account of the establishment of a Lodging-House for their benefit. All his missionary operations seem to be conducted on the principle of feeding first, cleaning and clothing the bodies in which the immortal spirit starves and languishes. It is a righteous principle. It has the double advantage of preparing the neglected child for the reception of divine truth, and of doing him some practical good whether the truth be attained by him or not. "Give us *this day* our daily bread," is a good creed for the miserable, who desire their bread while they are hungry, and cannot afford to wait for the chances of a theological heaven. And it prepares outcasts well for heaven to receive them as soon as possible into the heavenly bosom of human charity. This makes them understand who and where God is, and what was the divinity in Jesus.

The statistics in this volume are very interesting. The sermons are generally well adapted to the condition of the boys. They are in a perfectly simple, familiar style, being talks and not discourses. Sometimes, as when Mr. Bruce tries to make the doctrine of the Atonement intelligible to his uncultivated hearers, he shows that no amount of culture, and no artifice of style, can possibly make nonsense credible. But his own devoted life, his sympathy with the erring and fallen, his perfect faith in the possibility of their conversion to clean and godly ways, shows them the true Christian sacrifice which reconciles man with God.